(2)

AN ECCHO

to the Book, called

A Voice from Heaven; by ARISE EVANS:

SHEVVING

How that in the years 1633. 34. and 35. he forewarned the late *King*, Courtiers and commons of the great ruine of all the three Nations, and that the *King* ſhould be put to death, according to his Viſions and Prophecies.

Alſo,

His Exhortation now to the Parliament *and all people, for ſetting up the* Kings *Son in his ſtead, according to that old unparalelled Propheſie of M.* Truſwell, *Recorder of* Lincoln *here opened, which likewiſe declareth the things paſt, preſent and to come.*

Chiefly the revolution, and diſſolution of this State, with the exaltation of the *King*, in this preſent year of grace. 1653.

See *Exod.* 4.8. and *Iſa.* 48.15.

Printed for the Authour, and are to be ſold at his Houſe in *Long-Alley*, in *Black-Friers*. 1653.

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To the Reader.

COurteous Reader, this little *Book* of mine comes forth for the further manifeſtation, and clearing up of thoſe truths *revealed* by *God* unto me, and to anſwer certain *Objections* made by ſome againſt a *Book* of mine, called *A Voice from Heaven, to the* Commonwealth *of* England.

The firſt Objection is, ſay they, *What doth your Scripture Proofs make for King* Charls? *He is no more concerned in them than any other man.*

I anſwer, with them that hate him and the truth, the proofs are of little, or no force: but with ſuch as love him and the Truth, the proofs will prevail, there are darker Proves than theſe brought to prove the verity of our Saviour *Jeſus Chriſt*, yet believers doubt them not: And to give you an example of it, *Matth.* 2.15. ſaith he, *that it might be fulfilled*

which was ſpoken of the Lord by the Prophet, ſaying, out of Egypt have I called my Son, Alas! ſaith the unbelieving *Jew*, to this, do you think that this is meant of this poor Carpenters childe? No, the Prophet means our Nations coming out of *Egypt* here, and his words are theſe, *Hoſea* 11.1. *When* Iſrael *was a childe, I loved him, and called my Son out of* Egypt, here is not a word of *Jeſus*, the like Objections might be made againſt divers proofs, brought forth by the Evangeliſts and Apoſtles, as in *Matth.*2.16,17,18,23 and as the *Jews* will finde Objections enough againſt the *Goſpel* ſo many will finde Objections againſt this *King*, but let them take heed what they ſay againſt him, for *Jeſus* knew that the Scripture heretofore was dark, and therefore he ſaid to them that ſpake againſt his own perſon then, it was forgiven them, but ſaith he, whoſoever ſpeaketh a word againſt the *Holy Ghoſt* it ſhall never be forgiven him, *Matth.*12.32. that is, againſt his appearance in this *King*, *Joh.* 14.26. *Hebr.*9.28 which thing is ſo clear that all the myſte-

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ries of God are opened by it, ſo that now an Angel ſwears that time ſhall be no longer for ignorance to ſhelter under, *Rev.*10.7. for this *King* is that *Key* of *David* by which all ſecrets were locked up, *Iſai* 22.22. *Rev.*3.7. And by which *Key* now all is opened for this day of light and glory was appointed to be in a *King*, and therefore it is ſaid, *Hebr.*4.7. *He limiteth a certain day, ſaying, in* David, *to day, after ſo long a time, giving to underſtand that the day was not the Apoſtles time, nor* Davids *time, but our time.*

Their ſecond Objection is againſt, *that I ſay the* Church *is no where elſe but in* England.

To which I anſwer, it is true, I ſee by the Word of God, and I ſay it is ſo, that now there is no true *Church* of God in all the World but the *Church* of *England*, and that from henceforth there is no ſalvation for Souls, but in it. I know God hath his *Elect* over all the earth, and that he will ſend his Miniſters to gather them into this onely way of ſalvation, *Matth.* 24.31. but now there is no *Elect* viſibly

ſeen, ſave theſe of the *Church* of *England*. And all the *Elect* muſt come to Unity with theſe in form of *Worſhip*, *Doctrine*, and *Diſcipline*, before they can be *juſtified* and *ſaved*, and if you will ſay, I am uncharitable, in that I confine it to *England* being but a ſpot in compariſon of all the World beſide, and that none ſhall be ſaved, but ſuch as are of the *Faith* of the *Church* of *England*, which is a hard ſaying for you to confine the *Church* into ſo narrow a compaſs, what then will become of all the World beſide? I anſwer, they muſt be *called* and come in. And why may not *England* at this time contain the *Church*, and all the *Elect of God*? and thoſe that will not come to this *Church* be deſtroyed, as well as the *Ark* did contain all the *Elect* in *Noahs* time, when all the World beſides were deſtroyed? And there is an *Ark* mentioned in *Rev.*11.19. to ſhew ye, that the *Church* now, is in the ſame likeneſs, or ſimilitude as it was in the days of *Noah*, and therefore it is ſignified *by a Woman in the wilderneſs*, *Rev.*12.6,15. *by a few number of people*,

Rev.

Rev. 14.1, 2, 3, 4, 5. *And that all the World beſides are for the beaſt,* Rev. 13.8. And that there is but one true *Church* is evident, *Song* 9.6. out of which there is no *ſalvation,* and from which *Church God will ſow* all the earth with *everſtanding* and *everlaſting ſeed,* and that this very *Church* is the *Church* of *England,* I have ſufficiently proved in my laſt book, as you ſhall finde, if you ſeriouſly conſider it without prejudice.

Their third Objection is againſt, *that I ſay, that I alone have the ſpirit of illumination, and that there is a darkneſs upon all their Divines aud Prophets, ſo that none of theirs can ſhew them the knowledg of ſalvation.*

1. I anſwer, conſider to whom I ſpeak, and that is to the Parliament of *England.* 2. Conſider of which Divines I ſpeak, and that is the Parliament Divines, and I refer them to *Mich.* 3.4, 5, 6, 7. If they be offended at it, let them take up their Pens and defend themſelves, but if the *Miniſters of the Church of England* take exceptions at it, let them ſpeak when they are

ſpoken to, and underſtand that I do not mean them, as they may ſee by my approbation of them, in page the 57. of my book.

And for ſuch others as bark at me, ſaying, that I groſly abuſe the Scripture, that I am mad, and underſtand them not, that I am an Atheiſt, *and believe them not, or believe not that there is a God, or if I do, it is in ſuch an ignorant heatheniſh manner, that they know not what to make of me.*

I ſay theſe fooliſh ones are unworthy of an anſwer, *Prov.*26.3,4,5. for I am not ſo idle as to ſpend my time in throwing ſtones at cur Dogs, let them weary themſelves with barking at me, but if I meet them in my way as I go along in my book I ſhall beware of them, and kick them dogs, *Phil.*3.2. I know they muſt follow their fore-fathers, which of the *Prophets* have not been wounded and counted mad by their Generation? *Acts* 7.51. *John* 8.20. and for thoſe others that ſlight my Revelations, ſaying, they are but fancies and the fruit of a diſtempered brain, I ſay to them, they have but

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little brains, even ſo little, that they know not what *a Viſion, or a Revelation is*, and therefore it is not fit that blinde men ſhould be Iudges of colours for all is alike, and but blackneſs to them.

And now I ſay to theſe, and to the others, which ſay that they know not what to make of me, or of what I write; I ſay, it is a ſign that they are of the world, and that I have *the ſpirit of truth, which they cannot ſee, Iohn* 14.17. For it is not the bare reading of the *Scriptures*, or the looking over the outſide of them, though they reade them ſo oft untill they get them all by heart, *that will gain the true ſaving knowledg*, when the minde is ſet on worldly vanities, *Ionah* 2.8. But it is the ſearching of the Scripture, *Iohn* 5.39. and the meditating in them day and night that ſhall attain to the knowledg God hath given me in them; for I have many times being meditating, run from my dinner to my *Book*, and roſe out of my bed to it, longing to ſee, if ſuch a Text was exactly ſo, as it run in my minde, that I might conclude and make my *inference*

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upon it, *Pſalm* 1.1,2,3. *Prov.*2.3,4,5,6, 7,8,9. The Phariſes were ſo expert in the outſide knowledg of the *Scripture*, and ſo exact in their outward walking, that thereby they deceived the People, hiding their covetous practices under that *Vizard*, *Matth.*23. 14. But their *meditations* run upon this ſtrain, that they ſtudied more how they might get in their worldly *intereſt*, than they did to *glorifie God*; and as the Phariſes were ſo exact, and made it a caſe of conſcience for their own ends, *to tithe Mint and* Rue, *but paſs over judgment and the love of God*, *Luke* 11.42. So we had in like manner them that ſtudied more how they might get in their *Tithe Piggs* and *Eggs*, than how to feed their People with *knowledg*; I ſay not this againſt the taking of *Tithes*, for it is *Chriſts* minde *Tithes* ſhould be paid of all, the very loweſt thing not excepted: but as they are diligent to do for themſelves, ſo they oughtnot to forget the more *weighty matters for them to do*, and not reſt in their out-ſide ſerving of themſelves, *Matth.* 23.14,23,24,25. And to conclude, this I

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ſay to ye ſcornfull men, that deſpiſe me, whither ye pretend your ſelves Miniſters or others; Take my counſel, *Pray fervently to God, ſearch the Scripture, John* 5.39. And *Meditate in them diligently day and night,* as I have done, and do, *Pſal.* 1.1,2,3. And then I dare ſay, you ſhall finde that which I affirm is right, and acknowledg your ſelf to be in an errour.

The fourth Objection is againſt *what I ſay upon* Amos 9.1. *Smite the Lintel, which Lintel is interpreted to be the* Speaker *of the Houſe of Parliament, but the Prophet ſpeaks of the Lintel of the Door, and we cannot make a man of that, ſay they.*

1. I anſwer, why may not the *Speaker* be ſignified unto us by *a lintel of a door,* as well as CHRIST is ſignified to us by *a Lion, a Lamb, a door, a Vine,* and the like, *Rev.*5.5,6. *Rev.*14.1. *John* 10.1,7,8,9. *John* 15.1. and truly it is very clear in *Amos* 9.1. that *lintel* there ſignifies a *principal man,* a Chief of a company of men, and the place expoundeth it ſelf, for ſaith he, *ſmite the lintel of the door that the poſt may ſhake, and cut them in the head*

head all of them, and I will ſlay the laſt of them, he that fleeth of them ſhall not fly away, what can poſts of Doors be capable of being *ſlain or of flying away?* and God hath verified my *interpretation* on *Amos* 9.1. to be right, by ſending a man in *November* laſt to fulfill it, for all the men in the world with all the promiſes they could make to one could not perſwade a man in *reaſon*, to go and fling a great *ſtone* at the face of the *Speaker*, as he went in at the Parliament houſe door, and then maintain what he had done boldly as the ſame man did before all the Spectatours, and that *ſign* done by that man is ſufficient to prove to men if they had *eys to ſee*, that not onely that of *Amos* 9.1. but alſo all the *Scripture* that I opened in that *Book* is rightly interpreted according to the *minde of God*, *Deut.* 18. 21,22. I am glad it hurt him not.

Their fifth Objection is againſt *that I ſaid in* Sept. 1652. *If not before, look for miſhaps to the* States *affairs, ſay they, we ſee nothing come to paſs in* September, *nor before, but in* November *they had a bruiſh*

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by the Dutch, *therefore your* Propheſie *is not true.*

I anſwer firſt, Conſider my *Propheſie* was written in *September* 1651. long before the State and the *Dutch* fell out, and it will appear, and hath in part already appeared, that they could not meet with a greater *miſhap* than their falling out with the *Dutch* was, and in *September* 1652. they fell out with the *Danes* alſo. Mark the *iſſue* of that, if it doth not prove much againſt the *State*, in time, ſay I am a falſe *Prophet*, for I never thought that the *State* ſhould abſolutely fall at ſuch a time, neither did I ſpeak, but thus much of it, *if any would know how long this State ſhall flouriſh*; I tell them three years and a half, and you know a *flower* hath its time to grow, and has its time to wither away, and if it be a gallant *flower*, as *Englands State is*, though it hath a deadly *daſh* of *turn* that will *ruine* it, yet for a time you cannot perceive it, and you ſhall finde if you inquire, that from the day that *England* was proclaim'd in *London*, to be a *State*, to the day in *November* laſt, that the

the *Dutch* beat them at Sea, is just three years and a half, yea, the *Dutch* was so bold with them at that time that they entered the Land, and took away much Cattel and other things from the *English*, here you may see if you consider it, *a right God hath not been wanting in making good hitherto what I did declare*, and truly my desire is that the *State* might be *converted, and so saved*, for I believe if I had *prayed* against them it would have been worse with them before this time.

Their sixth Objection is, *some charge me with blasphemy, because I say, the* King *is the* Christ *of* Christ, *and the third person.*

I answer, *Christ* signifies *anointed* in *English*, and I hope none will deny the *King* to be the *Lords anointed*, the Lord, our Lord *is the Lord* JESUS, and the *King* is *the Lords anointed*, or in *Greek* his *Christ*, for all know, that know any thing, that *Christ* is a Greek word, and one of the most learned *Bishops* this day in *England*, upon the hearing of my *Book* read before him, gave this approbation upon it, that he wished that all men were

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of my minde, and for the *third* perſon, *all the true Miniſters in the Kings Dominion* 15. years ago gave him the place of the *third* perſon, ſaying of him to *God the Father* in their prayers: CHARLS *by thy grace and providence*, King *of great* Brittain, France, *and* Ireland, *defender of the true ancient Catholick, and Apoſtolick faith, next and immediate under thee and thy Son, head and Supreme Governour.* Here they place the *King* to be next to *Jeſus Chriſt*, making no mention at all of the *holy Ghoſt*, except they meant him to be the *King*. And the *holy Ghoſt* is the Chief Governour of the *Saints* on earth, by the Apoſtles Teſtimony, for when the decree is ſent to the people of God, *Acts* 15.28. it runs thus, *It ſeemed good to the holy Ghoſt and to us to lay upon you no greater burthen than theſe, &c.* And for the *Miniſters* words, by the Orational ſenſe of them we muſt underſtand them *thus*, that by the *King* they mean the *holy Ghoſt* and *third* perſon, or elſe we muſt underſtand them *thus*, that they do not acknowledg the *holy Ghoſt* to be the *third* perſon,

perſon, for they ſpeak of *God the Father*, and of *God the Son*, and of *King Charls* to be next, and immediate under the *Father* and the *Son*, here they put out the *holy Ghoſt* from being the *third* perſon, except they mean him to be ſignified to us in the *Kings perſon*, which may very well be, for *Chriſt himſelf* in the firſt place where he ſpeaks of Gods ſending the *holy Ghoſt*, ſaith he, *Joh.*14.16. I will pray the *Father*, and he ſhall give you another *Comforter*, and by this, *another Comforter* we muſt underſtand him according to the *Scripture*, *Deut.* 18.15. that is, *another Comforter like unto me*, and not onely a *ſpirit*, but a perfect man, 1 *Cor.*13.10. *Epheſ.*4.13. *Heb.*9.28. and in *Joh.*14.23. he ſpake of a lover of *Chriſt*, an obedient man, with whom the *Father* and he would make their abode, and in *John* 14.26. *the holy Ghoſt whom the Father will ſend in my name*, hence we muſt underſtand the *holy Ghoſt* to be a man, for they that are ſent to us in the Name of *Chriſt* are men, yet he that is thus *dignified* is but one man: again, ſaith *Chriſt*, ſpeaking of the *Holy Ghoſt*,

Ghoſt, *John* 16.13,14,15. *He ſhall not ſpeak of himſelf, but what he heareth that ſhall he ſpeak.* From hence may you underſtand, that the *Holy Ghoſt* though called here a *Spirit*, as elſewhere, is not a *Spirit* onely, but a man alſo; for he is a *Hearer* and a *Receiver* of the things of *Chriſt*, and his *Errand* is not to ſpeak of *himſelf*, or to ſet forth *himſelf*, but *to glorifie Jeſus Chriſt*, which thing you know King *Charls* did, above all that ever were. And although you ſay, the *Holy Ghoſt* came upon the *Apoſtles*, and ſo the promiſe of *Chriſt*, *John* 14. & 15. & 16. was fulfilled, *Acts* 2.1,2,3,4. And there is no farther manifeſtation of the *Holy Ghoſt* to be expected among men, I ſay no; for the great manifeſtation of the *Holy Ghoſt* was reſerved untill the time of the *reſtoration* of *Iſrael*, and thus you ſee *Acts* 1.4,5,6,7,8. For *Chriſt* being among them bids them wait for the *promiſe* of the *Holy Ghoſt* and not depart out of *Jeruſalem*, untill it came upon them, they thinking there ſhould have been a full manifeſtation of it in their days, ſaid, *Lord*

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wilt thou at this time reſtore the kingdom to Iſrael? for then they underſtood the fulneſs of the *promiſe*, ſhould be, but the *Lord* puts by their queſtion, ſaith to them, *they ſhould receive a competent meaſure of power from* the *Holy Ghoſt* fit for their work, *Acts* 1.8. And ſo *John*, *Elizabeth*, *Zacharias*, *Simeon*, had the *Holy Ghoſt* before the *promiſe*, *Luke* 1.15. & 41.67. *Luke* 2.25,26. though not ſo powerfull a meaſure of it, yet in the ſame manner, for all was but the *influence* or *beams* of the *Holy Ghoſt*; ſo called the *Holy Ghoſt*, as we ſay of the *Sun* when it ſhineth upon a houſe, there is the *Sun*, though indeed it is but the *Sun-beams*, and the *Sun* hath its diſtinct body limited before our eys, though no man is able to diſcern the limitation of its beams; and as *Abraham*, and the *Kings*, and *Prophets*, ſaw *Jeſus Chriſt*, yet they ſaw not his body, with their eys, as the *Apoſtles* did, *Luke* 10.23, 24. So the *Apoſtles* ſaw the *Holy Ghoſt*, yet they ſaw not his body with their bodily eys, as we ſaw. And S. *Paul* to the *Hebrews* ſpeaks of two, one he calls the

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firſt born, and that is *Jeſus*, *Hebr.* 1.6. who firſt was typed out in the Law by Sacrifices, who cometh and ſacrificed himſelf unto for all, and endeth that *diſpenſation*. The ſecond he calls *He*, ſaying, when *He* cometh into the world, *Hebr.* 10.5. and that is the *Holy Ghoſt*, which is ready to be a *body* of *Chriſt Jeſus to do his will*, *Hebr.* 10.5,6,7,8,9. And as in the firſt *diſpenſation* under the Law, *Chriſt Jeſus* was among them, and ſpake by their *Prophets*, whoſe form of ſpeech is, *Thus ſaith the Lord*, and that is the *Lord Jeſus* that uttered himſelf by them; and you ſhall not finde a word ſpoken of the *Holy Ghoſt* in all thoſe *Prophets*: ſo in the ſecond *diſpenſation*, under the *Goſpel*, you ſhall finde the *Holy Ghoſt* comes in the beginning; in S. *John* the *Baptiſt*, *Luke* 1.15. and ſo forward to *Chriſt* and his Apoſtles increaſing in it, and that the *Prophets* under the *Goſpel* uſe this form of ſpeech, that is, *Thus ſaith the Holy Ghoſt*, *Acts* 21. 10,11. & 13.1,2. *Epheſ.* 3.5. and as the appearance of *Jeſus* was to end the Propheſie and *Prophets* under the Law, ſo the

appearance of the *Holy Ghoſt* in *Charls* is to *conſummate* all Propheſies and Prophets for ever, *Rev.* 10. 7. That now no more Prophets are to be expected: for the *Holy Ghoſt* hath ſealed with his bloud that true way whereby all the world is *to worſhip God in*; and that ſhall unite all in love, both *Jews* and *Gentiles*: and the *Jews* ſay the ſame thing, that there are two *Meſsiahs*, one they call *Meſsiah* the ſon of *David*, the other *Meſsiah* the ſon of *Joſeph*, which *Meſsiah* the ſon of *Joſeph*, as they affirm was to die in the laſt War of *Gog* and *Magog*, & afterward to riſe again, and ſhew himſelf to be *Meſsiah* the ſon of *David*; and that *Meſsiah* the ſon of *Joſeph* ſhall ſit in the *Throne* of *Meſsiah* the ſon of *David*, and rule for ever all that he hath, being his *Viceroy* as *Joſeph* was to *Pharaoh* in *Egypt*, *Gen.* 41. 40, 41, 42, 43, 44 to rule all, onely *Pharaoh* ſits on the *throne* above *Joſeph*, and this the aſſertion of the *Jews* proved by their ancient *Rabbies* Expoſition of many places of *Scripture*: you ſhall finde in the 26. *Sect.* of *Manaſſeh Ben Iſraels* Book, called [*The hope*

hope of Iſrael] and ſent to the ſupreme Power of *England* in 1650. which aſſertion in this point is more conſonant to the Doctrine of *Chriſt* and his *Apoſtles*, than any holds it forth among our Divines; yet herein I ſay the Spirit of infallibility is in our *Church*, by which they were guided according to the great *providence of God to give the King the true honour due unto him*, though many of them did not conſider what they ſaid, and now will not own it in the true ſenſe thereof; but of this I am ſure that the *Biſhops* who firſt ſaid it, were men of underſtanding, and did nothing ignorantly, and ſome of them *propheſied* when the *King* came from *Spain*, that he ſhould die to *maintain the true catholick faith*. Thus I have inlarged my ſelf upon this Objection, partly to clear my ſelf from thoſe aſperſions, though indeed I care not what men ſay of me: and if blaſphemy be in me, then *Chriſt* blaſphemes, the Apoſtles blaſpheme, the Church blaſphemes, the *Jews* blaſpheme, for we are all of one aſſertion; and *Chriſt* is not proud, be not ye fooliſh-

ly proud for him, for you ſhall have but a ſmall reward for it, for *Chriſt* doth permit his ſervant to be equal with him, *Matth.* 10.24,25. And I dare ſay, if he had met in his days with ſuch a faithfull *King* as King *Charls* was, the Lord *Chriſt* would have put him before him, but the humility of King *Charls* would have been ſuch, that hewould have been glad to follow on his knees the laſt or leaſt of his Diſciples, being over-joyed to have that honour as to ſee his preſence and perſon upon earth. And who is he, that doth prefer King *Charls* to the place that *Jeſus* would give to the leaſt of his ſervants, that is to be equal with him; for my part, I do not; and I know no ſervant of his, will take it upon him; yea and I know King *Charls* muſt rather be compelled to it, for *Chriſt* will give it him *by force*, and he muſt either receive it, or anger his *Lord*, which I know he will not do; and therefore, he muſt take his honour as upon command of his *Lord*, to take it, and no otherways, ſo I have done with this Objection.

The

The ſeventh and laſt Objection, ſay they, (by way of examination) *what grounds have you to open the Scripture thus? and what Calling had you to declare ſuch things unto the world?*

To ſatisfie men in this point, I intend to inlarge my ſelf, and give a full account, for I finde that ſuch an anſwer as our *Lord* gave the *Jews* will not ſatisfie the people of this *Age*, though indeed ſuch an anſwer (to avoid controverſie) is beſt, *Matth.*21.23,24,25. Neither will the anſwer of Saint *John Baptiſt* ſuffice, though I might well anſwer with the ſame words, as Saint *John did the Jews*, ſaying, *I am the voice of one crying in the wilderneſs, make ſtraight the way of the Lord, as ſaid the Prophet* Iſaias, *Iſai* 40.3. *John* 1. 19,20,21, 22, 23, 24,25,26,27, 28. *Luke* 1.17. & 3.4,5,6. For ſo indeed I am ſent before *King Charls*, to prepare a people to receive him, as S. *John* was ſent of old to prepare the way of the *Lord Jeſus*, the caſe is the ſame: But I ſuppoſe ſuch an account as S. *Paul* ſometime gave to the people, is expected

from me, that is in ſome meaſure a *Narration* of my whole *life*, and eſpecially of my calling to this work, *Acts* 22. *Acts* 27. wherein you ſhall finde Gods *ſpecial purpoſe* in me, preparing me from my infancy, and alſo leading me by *his ſpecial hand*, from time to time, and declaring *his minde* unto me, giving me to underſtand, wherefore I had my being, ſhewing *ſpecial ſigns* upon me, while I was yet an infant, to the admiration of my Parents, and of all my friends and acquaintance, that they were forced to propheſie, and to ſay *that God had appointed me for ſome great work.*

But not to trouble you further with theſe things in this place, but to ſhew you, that if any can ſhew the like *preparation of God* in him from his infancy, and of *Gods leading* him from time to time, and of ſuch a *calling and ſending by God*, and of ſuch *effects following the ſame*, as I ſhall ſhew in my following Diſcourſe, then that he would make it appear; and if it exceed mine, or be more *juſtifiable*, I ſhall willingly adhere

unto

unto it; but if none can ſhew the like, I would beſeech you to hear me, as one that is *faithfull*, and a wel-wiſher unto you in this Diſcourſe, wherein you ſhall finde me declare the truth of all, ſhewing (amongſt the reſt) the aſperſions that were caſt upon me, and the occaſion thereof, wherein there are many paſſages that will be ſomewhat *diſ-reliſhing* to many Palats, and therefore I deſire that you would not judg *raſhly* of me, but take my information in all the ways of *love*, Farewell

ARISE EVANS,

From my Houſe
in Long-Alley
in Black-Friers.
December 19.
1652.

A NARRATION OF THE Life, Calling, and Viſions, OF ARISE EVANS.

AND becauſe theſe Lines may go over all the Earth, I am a Man that is a *Brittain* by Nation, born in a part of it, now called *Wales*, at the County of *Merionith*, in the Pariſh of *Llangluin*, a mile from the *Bear-mouth*, being *Ariſe* the ſon of *Evan* the ſon of *Ariſe* the ſon of *Owen* the ſon of *Ariſe* the ſon of *Evan* the ſon of *David* the ſon of *Ariſe* the ſon of *Griffith* the ſon of the *Red Lion* the ſon of the *Ren*. And my father being a ſufficient man of

Here I give you my Genealogie as I received them from my Anceſtours, wherefore they reckoned the Lion *and the* Ren *to be the Root of it: I know not except by inſpiration they foreſaw what is*

the

the Parish did entertain the Curate always at his Table, and gave him a little Tenement of Land to live upon; and by reason of this kindness to the Minister, who had but small allowance from the Parson of the Parish, that had all the Tithes. The Minister was diligent to do my fathers family what good he was able: and as soon as I began to speak plain, I was put to school to him, and it was not long before I attained to reade *English* perfectly, to the admiration of all that heard me: and because I was so young and so active in learning, all concluded that God had designed me for some great work: then my friends would tell them, that I was always of such an undaunted spirit that I feared nothing, and that many times I had fallen into such dangers that they thought I had been kill'd, yet they observed that there was such a hand of providence always over me, that I was not hurt at all; hence also they concluded that it was a sign, God had a great work to do by me. Now these things being commonly done in my hearing made me ambitious and industrious to learn. And in those days at several times strangers came over the Countrey, some in one habit, and some in another,

now declared from that Line of which I am descended, to do the work of God.

Hebr. 13. 2. Be not forgetfull to entertain strangers, for thereby

ther, and however they were welcome at my fathers houſe. On a time comes a man in the habit of a Miniſter, and as if he were much troubled in minde, who after he had refreſhed himſelf, and been a while in the houſe, called to ſee my fathers children, & three of us were brought before him, whereof I was the leaſt, and we all one after another read in our Books before him; and he took my Book from me, it being a *Primer*, turns to a Prayer, and bade me reade ſo much, the words that I read were theſe, *O ſweet* Jeſu, *O bountifull* Jeſu, *O* Jeſu *Son of the Virgin* Marie, *have mercy upon me.* Then the ſame man (for ſo I call him) I know not what he was, a Man or Angel) laid his hands upon me, ſpeaking many words by way of Propheſie, of what I ſhould do, concluding with a Prayer for a bleſſing to it, and then immediately went his way: and this in ſome meaſure was taken notice of in the houſe; but ſome judging him to be diſtempered in minde made leſs of his ſayings; yet I being then (though young) a ſubtle childe, laid it to heart; for I thought then, and do think now, that it took more impreſſion upon me,

ſome have entertained Angels unawares. *Yet this command is out of date, and there is a command to the contrary given, that ſtrangers ſhould be carried to* Bridewell, *and if an Angel come now, there he ſhall be lodged by this Generation.*

me, to prepare me for God, than any thing done to me by Man.

But in the midſt of my jollity a Cloud comes over me, Death takes away my father before I was ſeven years old, and now he forgets me at his death, that was his delight a little before; and making his laſt Will, he leaves a Portion to all his Children by name, and to many of his kindred, ſome a far off, for he did abound in riches; but I was not ſo much as mentioned in his Will, neither any thing left for me, ſo that I came ſoon to know the folly of vain confidence in man; and now my brethren who before envied me, begin to glory over me, ſaying, I had nothing to do among them, and what was I but a begger: and many wondred at it, and pitied me, ſaying, Had my father forgot me his darling? it was impoſſible, but wrong was done me contrary to my fathers minde: and at a certain time I being in the houſe with an ancient maid-ſervant of my fathers, ſhe ſeeing me ſit ſolitary alone, ſaid, Alas, poor Lad, Art thou not ſorry for thy fathers death? ſaid I, What then? Cannot I go to my father at any time? How canſt thou (ſaid ſhe) go to thy father that is dead? ſaid I, Yes, that I can, it is but thruſting a knife into my belly, and then I ſhall die and go to my father. Then ſaid ſhe, O childe, no; thy father is gone to Heaven, but if thou make away thy ſelf, thou wilt go to Hell; thou muſt

think

think upon God continually, and not think ſuch thoughts. Said I, How can that be? Do you think upon God continually? She ſaid, Yes, that I do, at every time I draw my breath I think upon God. Said I, to my ſelf, It is rare if it be true. And when my Mother and all the family came in, ſhe told them what I ſaid, and they began to chide me, and bid me think upon God continually, alſo affirming as ſhe did before, that they thought upon God at every breath they drew, and hearing them all ſay ſo, I believed that ſuch a thing might be attained to, and I reſolved to make it my whole work, to think on God continually.

After this I was taken from ſchool when I had learned the *Accidence* out of book, but never came to *Grammar*, or to write; and my mother was married again to a place four miles off, called *Maiſellan Kaderiſe*, there I lived a ſhort time, and then was put away from all, and toſſed from place to place to do any drudgery, as a forlorn childe, that had no right to any thing belonging to my deceaſed father. At laſt, before I was nine years old, one coming from *Weſtcheſter* to *Merionith-ſhire* being a Tailor had a piece of money with me, and I came to *Weſtcheſter* where I endured much hard uſage, my maſter not being a good husband, and having a croſs piece to his wife, made him worſe; but what ſervice I did him was upon free coſt, for I had

had by the providence of God my meat, drink, cloathing, and lodging, from good people; yet before it was two years my maſter broke, and he ſent me home to *Merionith-ſhire*, and coming to *Maiſellan kaderiſe*, my mother being a widow the ſecond time, had endured ſince my abſence many croſſes, and was left very bare, onely ſhe had Lands, and ſhe was glad of my coming home, for I became very ſerviceable unto her, to go about her buſineſs, my elder brothers having left her; and while I ſtaid there upon a certain day two women that had been that morning at Church, where they heard 1 *Kings* 3. read, came to my mothers houſe, and as they were ſtaying for my mothers coming in, to give them alms, they began to diſcourſe and ſhew how well pleaſed God was with *Solomon* for asking wiſdom, that God gave *Solomon* all good things with it, inferring upon it that God would give wiſdom to any that ask him wiſdom, and be well pleaſed with him, ſhewing that it was Gods delight to give wiſdom and underſtanding to them that ask it; and I took ſuch notice of their words that continually for many years together, when I went by my ſelf any where, I made it my prayer, crying with a loud voice to God for grace, wiſdom, and underſtanding; and once

*Pſal.*87.1. His foundation is in the holy mountains. *Bwlch ryw credire* in *Engliſh* having

having occaſion to go over a high place called *Bwlch Ryw Credire*, and being come to the top, where the dark clouds about me by the winde were driven ſwiftly, I being fearfull in that place elevated my prayer the more: and through the fervency of my prayer, and vehemency of the winde and clouds I was lifted above the earth, and carried up a ſpace in the clouds as I went on my way.

is, Believe aſcend the gap. *And as one comes from* Head Spring Michael, *called in* Welch Mihangel upennant, *on the right hand from the Gap is* Kader y du Ruſe, *the higheſt hill in* Brittain, *and its name in* Engliſh *ſignifies*, Ariſe the houſe of *Char. meaning* Charls. *On the left hand is the* Turre Mawre, *that in* Engliſh *is*, the great Towres, *and ſignifieth the* Parliament.

And after this, hearing ſome ſay that whatſoever one did ask of God upon *Whitſunday* morning at the inſtant when the Sun aroſe and plaid, God would grant it him: having a charitable belief of the report, being willing to try all the ways poſſible to obtain my petition, I aroſe betimes on *Whitſunday* morning, and went up a Hill at a place called *Gole Ronnw* to ſee the Sun ariſe: and ſeeing the Sun at its riſing, skip, play, dance, and turn a-

Gole Ronnw *in* Engliſh *is*, they will give light: *and this* Gole Ronnw *is a place in* C bout

bout like a wheel, I fell down upon my knees, lifting up mine eys, hands, and heart unto God; I cried, saying, O Lord most high, that hast made all things for thy glory, give me grace, wisdom, and understanding, that I may glorifie thee, as this Instrument doth now before all the world: and about this time I was about fourteen years of age: and this petition or desire of mine in this matter was not known to any but God and my self. You will say, these things are childish, foolish things; but I found as the Apostle saith, *Rom.*8.8,9,10. *All things work together for good to* me, because God hath a purpose to make me like his Son in opening the mysteries of Scriptures, although the Pharises of this time will not acknowledg the verity of it. About this time my mother being married again, my father in law had a Dream thus on *Bwlch Ryw Credire*, he saw a great Throne built looking from *Mihangel a pennant*, or in *English*, *Head spring Michael*: and on the Throne sate our Lord *Christ*, and all the Saints about him; and our Saviour was cloathed in Scarlet, and had a Sword in his hand,

Maisellan kadder ruse, *which* Maisellan kader ruse *in* English *is*, Arise *Char.* Church in field. *And when I was a close Prisoner in the* Gate-house, *I had a Vision of great concernment, at* Maisellan kader ruse, *which I shall make known also in due place.*

hand, and all the World ſtood before the Throne to be judged: and as my faither in law was among them, the Lord *Chriſt* ſet the Sword-point againſt his breaſt, and then he was affrighted and awaked, but we made nothing of this Dream then. And my father in law and mother went to live in *Wrexam*, a Town in *Denbyſhire*, I alſo went with them, and wrought there for ſome time, and *Wrexam* being but eight miles from *Weſtchester* I went to ſee my Maſter; and upon agreement with one *Hugh Jones* who dwelt at the *Holy Lamb*, my Maſters father in law, I ſerved him untill my Maſter was ſatisfied, and I had my Indentures.

Now *Hugh Jones* though he was no Scholar, yet was a very ingenuous man in all things, but ſpecially in his words, for he would define and refine his words, and argue it out with any that took him up, ſo that none ſhould go beyond him; and he began to take very much delight in me, that at ſome times he did make me go into a chamber, and ſhut me in to pray by my ſelf; what he ſaw in me to move him to it, I know not, for he was a man that had a decerning ſpirit, he called me always *Ariſe*; and when any did call me *Reeſe* or *Rice* he reproved them, maintaining that they did not know the *Engliſh* of my name, giving me a charge not to anſwer any but ſuch as called me *Ariſe*; and the ſound of this word *Ariſe* had ſuch an operation upon

me that mine ear was always attentive to it, in ſo much that I anſwered my Maſter out of bed, when he called his Daughter to ariſe, and go to bed, and many other times I anſwered to this word *Ariſe*, when it was ſpoken upon another occaſion. This is the main cauſe why I write my ſelf *Ariſe*, for there was a great providence of God in bringing me to underſtand my name, and ſo indeed in all things his providence was wonderfull for this end to prepare the way for me to this ſpecial light of *Chriſt* our Lord.

And when my time was expired with my Maſter at *Weſtcheſter*, I came again to *Wrexam*, to ſee my friends, but my heart was for *London*; and as one M. *Oliver Thomas* preached, *Cant.* 2.10. *Ariſe up my Love, my fair one, and come away*. My heart was allured with it, that I thought it was an haſtening of me to *London*; and at that time in a Dream me thought I was on *Iſlington-hill* by the *Water-houſe*, and *London* appeared before me, as if it had been burnt with fire, and that there remained nothing of it but a few ſtone-walls: but I made nothing of this Dream; and being about two and twenty years of age, now I came toward *London*, and at *Coventre* I wrought and ſtaid there a quarter of a year, by reaſon of an old Chronicle that was in my Maſters houſe that ſhewed all the paſſage in *Brittain* and *Ireland*, from *Noahs* Floud to *William* the Conquerour, it was of a great volume,

lume, and by day I beſtowed what time I could ſpare to reade, and bought Candles for the night, ſo that I got by heart the moſt materiall part of it: and in 1629. I came to *London*, and lodged in *Creed-lane* by *Black-Friers* Gate, and I began to proſper in my ways, for the world did ſhine upon me, that I was lull'd aſleep by its fair promiſes; and in the year 1633. I was got into a fine habit, that I thought to ſettle my ſelf in the world, but friends deceive me, and my purpoſe is croſſed, upon this I began to conſider the incertainty of the world, and that I did not ſeek in the days of my proſperity after God ſo much as formerly I had done, and that now I was to remember the Creatour in the days of my youth, and perceiving that God had ſome other work for me to do, I take now another reſolution, ſo that I ſeek to God by faſting and prayer, to know Gods purpoſe concerning me, and what I ſhould do, for mine own purpoſe was diſappointed, thus God brings me to another reſolution, and to wait a Revelation of Gods minde concerning me; and I had at this time many Dreams, to ſhew me the incertainty of the world; and then a voice came to me in a Dream, ſaying, Get thee to the Root, which Root I underſtood to be the *Lord God Almighty*; I lodged at this time in *Saliſbury Court*, at the houſe of one Maſter *Brickdine* a Drawer. And in *March* 1633. on a Sunday in the after-noon

I went to *Black-Friers* Church to hear a Sermon, where a ſtranger preached, and his Text was *Gen.*32.24. where *Jacob* wreſtled with the Angel of God. Firſt, he ſhewed how men did put forth all their ſtrength in wreſtling, that ſuddenly one prevailed. Secondly, that our wreſtling with God was by prayer, for we could not prevail with God but by prayer, and that the prayer of *Moſes* was ſo powerfull that God ſaid unto *Moſes*, *Exod* 32.10. *Let me alone*, becauſe God was overcome by *Moſes*, in ſo much that he could not puniſh the *Iſraelites*. Thirdly, he ſhewed that God did delight to have us ſtrive with him by prayer, and was willing to be overcome with our prayers, if we ſo wreſtled with him, and the prayer that God delighted in was not multitude of words, nor did God care whither it was fine elegant words, but the deſire of a heart, expreſſed with faith, fervency, and all the ſtrength put to it, in a moment, as men do when they wreſtle, and that unto ſuch as did wreſtle with him ſo for it, he gave his moſt excellent gifts.

And being much taken with his direction to pray, and thinking it came by Gods providence very ſeaſonable to me, when I came to my chamber I laid my Book upon the Table, and fell upon my knees, went to prayer, and putting my whole ſtrength and faith to obtain, and fervency to ask the true light and knowledg of Gods

Gods will concerning my ſelf, I ſoon was out of breath and not able to utter a word, though my ſpirit boiled within me, and being thus wearied, to refreſh my ſelf, I laid me down upon my bed; and as I in high meditations or contemplations did aſcend in thoughts to God-ward, being perfectly awake and ſenſible, a laudable ſharp, ſhrill, haſtening voice near mine ear, ſaid to me, Go to thy Book; whereupon apprehending the ſame voice to come from God, I ſuddenly ſtarted up, and to the Table I went, where my Bible lay open, immediately faſtening mine eys upon *Epheſ.* 5.14. being theſe words, *Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and* Chriſt *ſhall give thee light.* Now I conſidered what a ſaying this was, and how the Apoſtle did not give it out as his own words, but ſaid, *Wherefore he ſaith*, meaning God, *Awake thou that ſleepeſt*, ſaid I, this God ſaith to me, for I am in a drowſie condition, and not active or ſtirring in Gods ways, *and ariſe from the dead*, ſaid I, here God calls me by name, from the dead in ſin: Have *I* obeyed men, and run when they called me, and ſhall not *I* now much more obey my good God? *And* Chriſt *ſhall give thee light*, ſaid *I*, Who is he that will not do any thing to obtain this light here promiſed? Then conſidering *Abraham*, that when God ſpake to *Abraham*, he believed in Gods Word, and it was counted to him for righteouſ-

neſs, and that God now ſpake here unto me, therefore it was requiſite for my *juſtification, for me to believe this my calling to be of God,* and I reſolved my ſelf with the utmoſt of my endeavour, to obey through Gods aſſiſtance, in hope to obtain the light promiſed, and immediately upon this I had another underſtanding, that the *Scripture* came all on a *ſudden into my minde, as if I had learned them by heart, with another underſtanding of them than I had before,* for *before* I looked upon the *Scripture* as a *Hiſtory* of things that paſſed in other Countreys pertaining to other perſons, but now I looked upon it as a *myſtery* to be opened at this time belonging alſo to *us,* and my tongue became fluent, my anſwers ſo ready, that all who knew me before were *amazed at it:* and whereas before I could ſay *little,* or nothing in diſpute, *now within three days* I had all the *Scriptures* at command, gave upon them ſuch an *expoſition* that none could contradict me, yet ſo *ſtrange* that all were afraid to hear me, becauſe that I gave them to underſtand that the *King* and *Kingdom* was to be deſtroyed *ſuddenly.*

Now all the Prayers I had preſented to God for grace, wiſdom, and underſtanding came to my minde, and eſpecially thoſe Prayers upon Bwlch ryw Creadir, and at *Gole ronnw* the very *names* of thoſe places bearing witneſs that my *Prayer* was not of my ſelf, but of Gods movings to prepare

me

me for *himſelf*, and that now he did grant and fulfill all my *Prayers*. And having ſo many Viſions upon Viſions to confirm the certainty of the *judgment*, I could not contain my knowledg, but was forced to declare it to all that I had to do with.

Then the people began to ſpend their *various* thoughts upon me, and though I ſpake as good ſenſe, and gave them as good reaſon for what I ſaid, as would ſatisfie men in other *caſes*, yet many lookt upon me as a diſtracted *man*, in regard of the ſeeming *impoſſibility* of ſuch alterations, and the *deſperate* boldneſs of my Affirmations, therefore they did fear to commune with me, or hear thoſe things from me, and accounting it a *deluſion*, forbade me their houſes, and thoſe with whom I conſtantly wrought would not imploy me, ſo that now I was forced to ſeek for new Maſters.

But ſome others of mine acquaintance ſeeing the great alteration that was in me, and ſeriouſly conſidering what account I gave of the cauſe thereof, did anſwer me by way of counſel, ſaying, *It cannot be denied but theſe things that you have are of God*, yet notwithſtanding, you are no *Miniſter*, God doth not require you to publiſh theſe things to the world as you do, and loſe your friends and preferment by it; *beſides, if you continue thus ſpeaking, you will come to trouble, and perhaps loſe your life*, therefore beware leaſt you offend

offend God in divulging it ſo common, but keep it to your *ſelf*, and impart it to none, ſave ſome ſpecial friends that will take it well of you.

Thus being perſwaded by ſuch arguments from honeſt meaning people, I thought, (notwithſtanding all my *Viſions* to the contrary) to follow their advice, and with an intention to leave off; on a Munday morning I went to work, and before I had been three hours upon the ſhop-board, *there came upon me a great trouble in ſpirit, which increaſed mightily, and a voice of God began to ſpeak to me within my minde, ſaying, Have I made known unto thee by ſeveral infallible ways, my will, and given thee light, and made known unto thee what is to come upon this Nation, and will not thou declare it to them? Ezek.*3.18. *If thou do it not, though they die, yet will I require their blood at thy hands.*

And above all, which was the moſt terrible Text to me, among many others came into my minde, *Jer.*1.17. being theſe words, *Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee, be not diſmayed at their faces leaſt I conſume thee before them.* And in this terrour lifting up mine eys from my work, *I beheld the Angel of the Lord all in white, ſtanding upon the ſhop-board with a flaming ſword in his hand ready to deſtroy me, if I did any longer neglect to do the work of God:* at which *Apparition* I was *amazed*, and ſuddenly laying the work aſide, leapt

leapt off the ſhop-board, told the Maſter that I had a buſineſs to do I knew not of in the morning, that muſt needs be done, deſiring him to excuſe me, and the man was content to let me go, ſo fearfull I was that as I came home to my lodging, I look'd every minute for fire from Heaven to fall upon me and thruſt me into Hell, for my rebelling againſt God in neglecting his work. And coming to my lodging in *Saliſbury Court*, I got Pen, Ink, and Paper, and began to write, directing my matter in all ſubmiſſion to the *Kings* Majeſty.

1. Shewing my *Calling* and what *Viſions* I had to preſs me ſo *boldly* to declare my judgment.

2. Shewing the caſe of the *Kingdom* as it ſtood then, the words were to this purpoſe, that upon the *Queens* coming to *England*, two ſorts of *deadly* Enemies to the *Church*, *King*, and *Kingdom*, got great advantage to ruinate the *Kingdom* on every ſide privately.

1. The *Papiſt* ſignified in the 1 *Tim.*4.1,2,3, 4. whiſpered the *Kings* ſubjects in the ears, ſaying, now the *Queen* is on our ſide, and ſhe will prevail and bring the *King* to our Religion, therefore if ye will not come into our Church ſpeedily, ye are loſt creatures.

2. The *Puritans* ſignified in the 2 *Tim.*3.1, 2,3,4,5,6,7,8. who rejected the Church-government, ſaid, now the *Queen* is a *Papiſt*, and the

the *King* is but a ſoft man, ſhe brings in *Popery* apace, therefore if ye will not ſtand up againſt *Popery* ye will be undone; and theſe two parties having this opportunity ſtole the hearts of all his chief ſubjects from him, by which means all muſt come to ruine.

And having done the Writings, I went to prayer for a bleſſing of God upon my journey, *and becauſe I had my chief ſtrength and calling from Scripture, Epheſ.5.14. I opened the Book three times ſuddenly, not caring where,* and faſtening mine eys upon the place that firſt preſented it ſelf unto me, reading two three or four Verſes forward, the firſt place I opened was *Iſai* 1.4,5. being theſe words, *A ſinfull Nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters, they have forſaken the Lord, they have provoked the holy One of* Iſrael *unto anger, they are gone away backward, why ſhould ye be ſtricken any more? ye will revolt more and more, the whole Head is ſick, and the whole Heart faint.*

Iſai 1. 4, 5. *By the* Head *and* Heart *I underſtood the* King *and his* Counſel.

The ſecond place I opened was *Iſai* 48.15,16, 17,18,19. *I even I have ſpoken, yea, I have called him, I have brought him, and he ſhall make his way*

Iſai 48.15. *Hereby I underſtood God did affirm that he called me,*

proſperous,

proſperous, come ye near unto me, hear ye this, I have not ſpoke in ſecret from the beginning, from the time that it was, there am I, and now the Lord God and his ſpirit hath ſent me. Thus ſaith the Lord thy Redeemer, the holy One of Iſrael, *I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou ſhouldſt go! O that thou hadſt hearkened unto my Commandments, then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea, thy ſeed alſo had been as the ſand, and the off-ſpring of thy bowels as the gravel thereof, his name ſhould not have been cut off, nor deſtroyed from before me.*

and that I ſhould proſper, verſ. 16. *there were words now provided for me to ſpeak and ſhew that I was ſent of God*, verſ. 17, 18, 19. *God ſpake to the church and Kingdom, ſhewing them that if they had hearkened unto Gods commandments they ſhould have proſpered, and the King ſhould not have been cut off, nor deſtroyed.*

And the third place I opened was *Joel* 1.5, 6, 7. *Awake ye drunkards and weep and howl all ye drinkers of wine, becauſe of the new wine, for it ſhall be cut off from your mouth, for a Nation is come upon my Land,*

Joel 1.5. *Here I underſtood the judgment upon the Courtiers*, verſ. 6, 7. *He tells of enemies that ſhould come upon them, and ſtrong*

ſtrong and without number, whoſe teeth are the teeth of a Lion, and he hath the cheek-teeth of a great Lion, he hath laid my Vine waſte, and barked my Fig-tree, he hath made it clean bare, and caſt it away, the branches thereof are made white. And finding matter of incouragement enough from theſe three places of *Scripture* to go on, *I gave God thanks, yet being fearfull to go to ſo great a perſon as the King upon ſo great a meſſage, and on the other ſide fearfull, leaſt I did offend God in ſeeking ſo many times, with much fear I opened the Book* the fourth time, and the place was in *Exod.* 23. 20, 21, 22. *Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions, for my name is in him. But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.*

devour all like Lions, and make the Church like a dry tree that has its Bark taken off, of which there is no hope in mans eys, that ever it ſhould flouriſh again.

Then was I mightily ſtrengthened with the promiſe of this Angel, being confident that it was the ſame Angel that had before appeared to me upon the ſhop-board, and now I feared nothing, and hearing the *King* was at *Greenwich*, I went my way thither and when I came into the Hall

Hall among the Guard, I asked where the *King* was, and they looked upon me, seeing me having my *Bible* under my arm, said, What will you do with the *King*? *I* told them that *I* had a Message from God unto him, then they laugh'd, saying, *When did God speak to you? and I shewed them how I was called, and all the passage from the time of my calling to that time: and now how I was necessitated to come thither, with that writing to his Majesty, and I gave them the writing to look upon, and they read it, and said, Do you intend to teach the* King *what he shall do? He hath his* Bishops, Councel, *and* Doctours, *who are both wise and learned, to advise withall about such things: Alas poor man! you may well think it will be but vain for you to shew the* King *these things, for the* King *will take no notice of them from you being an unlearned man. I answered,* though the *King* will not regard it, *I* must deliver it into the *Kings* own hand: then said one of the Guard, *That you may do,* for the King is now shooting in the Garden; but *I* promise you, that you will not hear of it any more, for he will receive it as a Petition, but when it is looked upon, it will be thrown away: and *I* went into the Garden, and when the *King* and *Nobles* had done shooting, *I* presented the *King* with the writing, and he not looking on it, gave it to the next that followed him, on purpose to receive Petitions, and *I* was satisfied at the present, in hope *I* should be sent

for,

for, to declare further what God had made known unto me concerning the *King* and *Kingdom*.

And when *I* came home, my Landlord understanding that *I* had been with the *King* upon such an occasion, bade me provide me a lodging, for he durst not let me abide in his house any longer time, so *I* went away, and had several lodgings, out of which *I* was turned upon the same account, and for the same cause all my friends and acquaintance left me; but *I* got my living among strangers, for *I* then got work every where.

And finding the words of the Guard true, that my writing was slighted, *I continually had abundance of Visions and Revelations to confirm that the* King *and* Kingdom *must speedily be destroyed*. *I* was troubled and went again many times to the *Court* with Writings to the *King*, but all was in vain, for they did not regard it. At last I thought to make them hear, for I went to *Greenwich*, and staid there two days, declaring publickly to all the people in and about the *Court*, what destruction was coming upon them, and when I saw a Bishop or Doctour passing by, I followed them to their chambers, intending to deliver my minde in a sober way to some of them, but they ran from me, and their servants kept me out of their chambers by force.

Then understanding the minde of God therein,

in, and that I could not hinder the Judgment which was to come without fail upon them: *Other Visions and Revelations came unto me, giving me to understand,* that now I must go from *Greenwich* to *Essex* house and declare to the Earl of *Essex*, that he must be General of all *England*, over a party that was to execute Judgment upon the *Court*. And when I came to *Essex's* house after much ado with the *Porter*, in shewing him all the passage from the time that God call'd me untill that time, I wrought upon him so far, that he went in to his Lord and told him of me, and then I was called into a private Room, where the Earl had withdrawn himself from the Company to speak with me, where I told him the passage, and that now I was sent to tell him, that *he should and must be General of all* England; he heard me with delight, yet seemed as if he had no regard to what *I* said, and to gratifie me for coming to him, he proffered me a *Jacobus* piece of Gold, but I refused his Gold, and told him, I had no need of his Gold.

And after that he brought me to the Dining-Room where many Gentry were, and there I began to declare and affirm, that *he must be General of all* England, and that there was a Judgment to come upon the Nation suddenly, and they turned it all into a Jest, though I saw that they took my sayings more seriously, and thought I did not discern them, but the Earl of

Essex to try me farther, said, he was a man that did not meddle with the *Court*, nor yet with the other party, for he was not versed in *Scripture*, therefore he could not be their General, bidding me go to the Lord *Brook*, saying, he was more fit for it than he, I answered him, that I never heard of *Brook* before, and that I was assured he was the man which must be their Chief General, and that it could not be done without him, for he was appointed of God thereunto.

Well, said he, go to my Lord *Brook*, and see what he will say unto you, and although I was unwilling to go trouble my self farther, having now done Gods message, yet upon the Earl of *Essex's* earnest request, coming with me so far as *S. Clements*; Well, to set me on the way, I promised immediately to go to the Lord *Brook*, and according to his direction coming to *Holburn* I found *Brook's*-house, and after some inquiry shewing that I came from the Earl of *Essex* to speak with the Lord *Brook*. The Lord *Brook* came into the Court where I stayed for him, and another Countrey-like man came with him, and that man began to question me, so we fell to dispute, and finding him to be one of the *Puritan Sectaries*, I fell out with him in the defence of the Church of *England*, giving them to understand that though God would make use of them as a scourge to his Church, yet their end would be miserable; so I parted with *Brook*, not changing

changing a word with him; but all this was done in *Brook's* hearing, neither did I return to the Earl of *Essex* to tell him any thing of it, for I did not delight to converse with them being the *Kings* Adversaries, any more than need required for Gods glory, that all men in time to come might see, that *there is no evil in a City, but what comes from the Lord*, for a punishment to the disquiet pamper'd inhabitants thereof, *Amos* 3.6,7.

Now after I had declared sufficiently in *London* what Judgment was coming, I thought my self bound in conscience also to declare something in the Countrey, and especially to forewarn my own Relations and Acquaintance. And in *June* 1634. I went to *Wales*, and came to *Wrexam* where my father and mother lived, and they wondring at my declaration and condition, brought the most able Ministers in those parts to confer with me, thinking they would be a means to make me alter my resolution, but they finding such *power* in me, that they could not contradict, still desired my friends to rest *contented*, saying, that I was in the hand of God endued with such knowledg and understanding in *Scripture*, and having so much reason that no reasonable man could with any reason contradict me in what I did affirm.

But some of the ignorant people, who were unable to understand me, perswaded my father

and Mother, saying, that if they suffered me still to go abroad, I should be taken and imprisoned, if not die for it, and bring shame to them, affirming that I spake high treason, therefore (said they) ye must keep him in by force for he is in the flower of his age, and his bloud boyleth in his Veins, and his great strength hath brought him to this Frenzy. Now shut him up in a Chamber, and keep him from sleep, and from all manner of sustenance to bring him weak, and he will come to himself again.

Whereupon they shut me up in a Chamber, and put the man that was the chief adviser of them in this thing to be over me, to order me according to his minde, and there were two or three other strong men appointed to assist him in it, and when I came to understand their intention, I knew it was in vain to strive, for I was over-powered, and thought it best patiently to wait upon God, seeing this was his hand to try me. And they took my Bible and all comforts from me, that I was almost at despair, considering within my self, have I come hither in love to her that bore me, to forewarn her and the rest of the evil I see coming, and will she in whose Womb I had my breath be the means to stifle me? then I answered to it, saying, *Surely, God my God, from my Mothers Womb which had such a care of me, and always loved me and revealed his secrets to me, for declaring them, will not suf-*

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fer me now to periſh. And comparing this trouble of mine by my *kindred*, to that of my *Saviours*, who was in like manner dealt with, by his own *kindred*, *Mark* 3.21. *Luke* 4.24,28,29,30. And I taking it to be unto me a ſimilitude of my *Saviours grave*, *I reſted confident that I ſhould be delivered the third day.* The firſt and ſecond day came, and I had nothing when I did ask for ſomething, but threatning words, and by that the third day was come, I was very faint, partly for want of food, but chiefly for want of ſleep, and as I lay upon the bed the third day in the morning, expecting ſome ſign of deliverance from God, *there came in at the window a round Cloud, in colour like unto the Rain-bow, and it covered me, abiding upon me about a quarter of an hour, and when it came upon me, I was ſo revived as if I had eaten all the delicates in the World*; and after a quarter of an hour, the *Cloud* departed out at the window in the ſame manner as it came in, and aſcended out of my ſight.

Then being much refreſhed, I roſe up, and as I walked about the Chamber, it came into my minde, how I had heard ſome ſay, that when a Witch had power over one to afflict him, if he could but draw but one drop of the Witches *bloud*, the Witch could never after do him hurt: now perceiving that this man was a *Witch*, and an inſtrument of the Devil, and was the main cauſe of all my trouble, therefore I thought to

try the truth of it, and having not a Pin about me left to prick him withall, I went to the window, and found a very little piece of glass, and as I went about, I took the man by the hand, and gave him a touch upon his hand with the glass, and when the man saw his *bloud*, he ran out at the door, saying, *I would kill him*, and by no means would he be perswaded to come into the house again, neither was he able to abide to see or come where I was at any time afterward; and every one now wondred at his sudden fear, that before was so valiant against me, seeing he had not so much hurt done him *as a pricking of a Pin*; but I was glad of his absence.

And not long after I heard a report, that my *elder brother* and my younger *brother* were come from *Merionith-shire* to see me, then I was called out to them, and after some time spent in a joyfull speech at our *meeting*, we went to *dinner*, and then I began to discourse, and my younger *brother* did oppose me, but my *elder brother* finding his weakness bad him be *silent*; and when I had told of all mine affairs since I saw them, and how God was always pleased to favour me much, but now had called me, and revealed his secrets unto me, to declare them unto the World, I shewed how my *Mother* (contrary to the advice of such learned *Ministers* as conferred with me) was perswaded by the ignorant, *void* of Scripture, and knowledg of true reason, to abuse me those

three

three days, and pay them for their service, therein making a prey of us, through her foolish tender love to me.

And my *elder brothers* anger was kindled against them, and he said, *Mother*, I wonder that you should be so deluded in this thing, since such *Ministers* as were able to judg, told the truth concerning my brother, for he speaks by the divine inspiration of the holy Scripture, and being called thereunto above our *capacity*, giveth a sound reason for what he saith, and with invincible arguments *backs* it, which cannot be any way contradicted by them that regard truth.

For I remember the first day that he went to *School* with us, there was a great *Earth-quake*, in token of these things, which he hath learned, and is able to make this World *tremble*; and you are not ignorant of what wonderfull deliverance he had from several dangers while he was an infant; and the praising of God upon the sundry relatings of them, with the many testimonies given of him, *by learned men*, and others, and how they apprehended him not to be an ordinary *Childe*, but said, he was allotted for some great work.

Also our fathers leaving of him out of his last Will, did predict that he was not to be of corrupt *seed*, but of God, upon whom he was cast, as to his right *Father*, who hath provided these excellencies for him above us all, *that the Heavens*

are opened, the mysteries of Gods Kingdom revealed and the secrets of times of judgment disclosed unto him; and coming in love to forewarn us of the evil that is to come upon the Land, let us not afflict him by our fooliſh love for his true love; and I hear and finde it true, that God is with him, who will not have any to touch him and be guiltleſs. Thus was I delivered by my *elder brothers* coming to me in due time to mediate for me, *according to the good providence of God, worthy of all honour and praiſe, both now and evermore.* Amen.

And my *Mother* being now convinced of her errour in ſhutting me up, deſired me, ſeeing I had declared ſo full, all that I had to ſay in that Town, that I would ſpeak no more there, but reſt contented, and I was willing to content to her requeſt; after this, I went to *Merionith-ſhire* with my *elder brother Owen Evans*, and ſtaid a while there, and then did return to *Wrexam*, and upon a Thurſday it being their Market-day, a *renowned* man preached, and all the Countrey about came to hear him; and I was troubled in ſpirit for to know, how I might give to all the people *notice* of the Judgment that was to come upon the three Kingdoms, ſpeak much I muſt not, for my *Mother* had bound me from that, & to forbear altogether I could not, becauſe Gods glorie was concerned in it; then I went to the Market and bought me an earthen *Platter*, and

came

came with it to Church, and when the Sermon was ended, and the people ready to depart, I *flung* up the *Platter*, which fell in *pieces* upon the *ſtones*, and ſaid, Thus ſhall *England*, *Scotland*, and *Ireland* come to ruine; for I knew the people upon this would inquire what I was, and that the Towns-people who heard me before, gave *notice* to the ſtrangers of all that I had declared: and this notable *ſign* was thought on, *more* than if I had preached an hundred Sermons, and it is noiſed and kept in memorie among them unto this day.

In the mean time, there was a maid of that Town, which I did perceive loved me with more tender love, than ever my *Mother* did, but I thought not to marry at all, yet conſidering her great *love*, that it was of God, and that I could not do the work of God without her (for ſaid I, when I am caſt into Priſon upon ſuch high terms, who dares *venter* to do any thing for me, but ſhe that *loves* me ſo dearly?) I asked the queſtion of her, whether ſhe would be my Wife or no, and after ſome time to conſider of it, ſhe ſaid, *yea*; then ſaid I, if you will be my *Wife*, you muſt conſider two things; firſt, *you muſt never contradict me, but follow me whether ſoever I go, to do this great work of God.* Secondly, you muſt not enjoy me theſe three *years*, for now I muſt go to *London*, and there be put in *Priſon*, where I ſhall remain three *years*; for I ſaw the *minde* of

of God, that the three days *my Mother detained me* did *ſignifie* three *years* impriſonment, that I ſhould ſuffer under my *ſpiritual Mother*; there ſhall you come unto me, and be *a means* to have me *out*, and then ſhall we enjoy one *another*: and ſhe conſented *thereunto*, and we were privately *married*, and I left her at *Wrexam*.

After that, I journeyed towards *London*, warning the people all the way as I came, *what Judgment was to come ſuddenly upon the Land, and they little regarded me.* And in *April* 1635. I entred *London*, the firſt *night* I could get no *lodging*, but lay in the ſtreet, the next day I met one Maſter *Penicote* a very honeſt godly man of *Black-Friers*, and lodged at his houſe, then I wrought on my Trade to maintain me, but ſometimes I went to the Court, and *Somerſet-houſe*, and to many other places to put them in minde of the evil that was coming upon the Kingdom; and upon a day as I was writing the Judgment that I ſaw coming upon the *Queen and Papiſt party*, which writing was to be delivered (as before I had left many) upon the Altar in *Somerſet-houſe*, Mr. *Penicote* findes me about it, and reades ſome of it, at which writing he was ſo offended that he would *lodg* me no longer, but he was ſo *honeſt* that he provided me another lodging, paſſing his word for my truth and honeſty, telling the man alſo the *Deſigns* I was upon; the man being poor, wanting a *lodger*,

and

and one to help to work, did not matter my Designs,

Now I had wearied my self in *writing* and *speaking* in every place, but all in vain, and my *Visions* from 1633. to 1635. were *innumerable*, and so terrified me, that I had no rest in my *spirit* day nor night, because I could not *prevail*, nor get any man *seriously* to consider what I had to be made *known*, and God required of me, that I must make it so known before the chiefest *Authority* in the *Kingdom*, whatsoever it cost me; and *value* not my life to bring it to pass, *that they might take special notice of it, that God might be justified when it came to pass; and that they might know that God is just, and did not bring judgment before he shew the cause of it, and would have shewed the way to prevent it, if it had been received in due time.*

And then I studied how I might best make it fully known, and to provoke them to *jealousie* of me, as if I were a *Papist*, I wrote to the *Roman* Church in very high *language*, shewing how I had been *called*, and after such a manner sent from God to forewarn the *Protestant*, and had been divers times at *Court*, and gone over all the *Kingdom*, and did not for those two years past, cease to shew them the evil that was like to come, but they did not regard it: *therefore now the King must suffer, and be put to death, and the Kingdom destroyed, and turned up-side-down, and*

there

there was no way now to prevent it, the time being paſt.

After this manner I wrote, and proved by Scripture all of it, and directed the ſame Writing to the chief in *Somerſet-houſe:* and I carried it thither, but as I went into the *Chappel*, the *Porter* put me back, ſhut the Door againſt me, ſaying, What do you come here for? *I told him*, I had a Letter to one of their Prieſts: *he tells me*, that they would have no more of my Letters: neither could I get him to take the Writing from me, nor let me in by any means; then I making account to go violently into the *Chappel* as the people came out, and ſo deliver it, I ſate down on a ſeat by the *Chappel* Door beſide a *young man*, and as we diſcourſed, I found him to be between a *Papiſt* and a *Proteſtant*, not knowing which to chuſe; and as I long waited, one came by, and *I asked him*, How long will it be before they come out of the *Chappel? he ſaid*, they are gone out the back way through the Garden already: *and ſeeing it was ſo, I took the Writings and thruſt it in by the door ſide into the Chappel ſo far that none could take them from without:* and as I came away, *I ſaid, Wo be unto them that be not of this Houſe ſhortly.*

And after a little conſideration, the *young man* runs after me into the ſtreet, crying, *ſtop, ſtop*, that man hath ſaid, if we be not all *Papiſts* within a little time, we ſhall be deſtroyed, whereupon

upon abundance of people came about me, *and ſtaid me*, then the *young man* being come unto us, *I asked him*, What did I ſay to provoke you to do thus? He anſwered, *You ſaid*, Wo be to them that be not of this Houſe *ſhortly*, meaning the *Queens Chappel*. I ſay, *Friend*, you err as the *Jews* did, *John* 2.19,20,21. for I did not mean the *Chappel*, but this houſe of my *body*, and of my *faith* and *judgment*.

The people being ſatisfied with the *Scripture-interpretation* of my words, knew that I was not a *Papiſt*, and were pacified, and I came my way. The *young man* after could not reſt but told that I had put a Writing into the *Chappel*, and when the Writing was read, the *young man* being preſent, they laid hold on him, ſaying, he muſt ſuffer for it, or bring me forth to anſwer it: but he being a neighbour, having good friends thereabout, upon ſecurity got liberty to ſeek me out: and three days after, I met him again at *Strandbridg*, by the *Mitre Tavern*, and in a very loving manner he ſaid, Friend, I am *glad* to ſee you well, I pray do me that favour as to go into this *Tavern*, and accept of a Pint of Wine, for I have been much troubled in minde ſince I ſaw you laſt, and therefore I deſire ſome conference with you. And I having knowledg of his doubtfull *condition* thinking he meant no hurt, went into the *Tavern* with him; and we called for a Room, and ſate down; I will go to the *Burr* to a friend

a friend, *said he*, to have good Wine; so a Boy brought a Pint of Wine; and presently after the *young man* came with a company of *Constables*, *Beadles*, and others, and said, *there is the man*: said they to me, Friend, pay for your Wine, and go with us. I drank to them, and said, I call'd for no Wine, neither would I pay for any Wine there. Then I said to the *young man*, I am sorry for thee, that thou art so like *Judas* in this thing; if thou hadst told me the truth, I had taken thee for my best friend, but now as it is, I am the gladdest of you all. And they brought me to *Strand-bridg* to a Prison-house, and there I had a fair Chamber to my self, where I remained three days.

Now it was in *August* 1635. the beginning thereof that I was taken, and Secretary *Windebank* being then in the Countrey was sent for in all hast, for my *matter* was too high for a *Justice of Peace* to meddle with, and before the *Secretary* came to Town, I had made another *Writing*, in which I shewed at large, *that the King should die by the hands of his Enemies, who were now so strengthened against him, that it could not be avoided, proving the Writing with Scripture and Reason, and from example of Scripture, and out of our own Chronicles, and that I knew they would put me in Prison, where I should remain three years, and before that time came about I should shew them the Judgment coming on accord-*

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ing to my Declaration, and then have my liberty, and that the Church and Kingdom, and Nobles should be destroyed, and all turned up-side-down.

And when I was brought before *Secretary Windebank*, who had by this time perused my Writings there fell an exceeding joy upon me, that I had brought it through the providence of God to this pass, and when the *young man* came in to give evidence against me, I said to him, Honest friend, there is no need of thee here, thou shalt not defile thy conscience by taking any Oath against me, I am the man that wrote those Writings, pointing at the *Secretary* who had them in his hand; and I do willingly and joyfully own them; then the *Secretary* and the company were *amazed* at my bold deportment, and he began to examine me very stoutly, and I answered him as short, untill his anger rose, that he said, *I will make you know me before you and I part*; I said, I believe we shall be better acquainted, *for you are the Kings Secretary, and I am Gods Secretary*; I did not answer this for any pride that was in me, but because I knew it was dangerous complying with him, least he insinuating into me, might catch something from me to do me hurt, and what I had written was so considerately set down, and proved by *Scripture*, that I knew, though they would not believe it to be absolutely true, *yet they should be so astonished at it, that they could not be able to do me*

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any hurt, save to imprisonment, as I had foretold. And because I had set down all things in the Writings with such love, faithfulness and sincerity to them, I was assured though my Adversaries were high, yet so in Gods way, that he would deliver me from them.

And when the *Secretary* had examined me, I gave him the Writing which I wrote while I was at the Prison-house by *Strand-bridge*, and desired him to consider that also, then immediately he sent me to be a close Prisoner in the *Gate house* in *Westminster*, giving charge that none should come to speak with me, that I should have no Pen and Ink, and that whosoever came to inquire for me, should be taken, and brought before him, for he thought I had a mighty party to set me on that work, and I came to the *Gate-house* and had a fair chamber, with all necessaries well provided for me at the Kings charge; so that I thought my self in a good condition.

And now being fully satisfied in my spirit, and eased of the burthen that lay heavy upon my conscience, I had much rest and comfort therein, for all my work was reading the *Bible*, Meditating and Praying, this was a *Paradise* to me, and when they found that none came to inquire after me, for none durst own me to speak with me, or for me, after I had been a close Prisoner seven weeks, command was given that I should

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be put in the Dungeon among the Fellons to ſhift for my ſelf, and all the Priſoners being informed that I had neither means nor friends were ſorry for me, then Doctor *Baſtwick* being a Priſoner there, ſent to me to knovv vvhat I vvas committed for, promiſing that his Wife ſhould go for me and get my liberty, vvhereupon I ſent in vvriting to him the cauſe of my imprisonment, but vvhen he ſavv hovv it vvas vvith me, he durſt not meddle vvith my cauſe.

Now I found the Proteſtant, or Papiſt, or Independent more judicious than the Puritans, who never had the brains to conceive a ſound reaſon, but were giddy headed, in the Scripture loſt, and all the diſgrace that I had, was through their ignorant judging of me, but concerning Secretary Windebank, *he was ſo far from condemning my judgment and light, that the laſt words he ſaid unto me were to deſire me to pray for them, and eſpecially for the King, and to make much of my Wife.* Neither could I get any other that durſt deliver a Note from me to Secretary *Windebank* for love or money, in tvvo years ſpace, *untill* 1637. *my Wife came to me, and then I ſent her to the King, to the Council Table, and to the Secretary, to deſire them to compare the words in my Writings with the time, giving them to underſtand it, that by thoſe foregoings of the ſtorm that was a coming,* and novv viſible by the Uproars that vvere in the City and *Kingdom*, about *Prin*, *Baſtwick*, and *Burton*,

ton, and their murmuring and ſtanding up in *Scotland*, they might be certified that what I had declared would come to paſs in ſhort time, deſiring of them my liberty. And my wife went boldly to them, upon this account, delivering what writings I gave her, and was well regarded, untill at laſt ſhe got me out of priſon, to the admiration of all that knew me.

At this time Secretary *Windebank* ſent me word, ſaying, is there not ſome people that account you diſtracted? I anſwered that there were, *ſaid he, God forbid that I ſhould be of their judgment.* But howſoever, we will get a Certificate from them, for it will be a means to get your liberty, and to ſecure me, ſo it was done: for I did not care what poor ſilly ones thought, or ſaid of me, for I knew God in due time would make my light appear, *Pſal.* 37.5,6. Now if any ſhall ſay, how ſhall we know whether this man ſpake theſe things in the Kings time, yea, or no? I tell you it was proved before the Councel of State, in 1650. by a Certificate ſubſcribed by a number of honeſt men, and houſe-keepers, *at the requeſt of Colonel* John Jones, *who is now in* Ireland *I did it*, for after I told him the manner of my Propheſying and impriſonment, he needs muſt have a Certificate of it to ſhew the Councel of State, and he being loving unto me, I did it to pleaſure him.

And after I came out of priſon in *Auguſt* 1638.

1638. I went to *Wrenam* in *Derby-shire*, where I continued until *August* 1642. and then I came to *London*, for I saw that there would be no peace in the Countrey, and that *London* for a time was the best place for me to dwell in; and being in *December* 1641 at work with one Mr. *Budel*, at the Crown in *Black-Friers*, there came forth a book called [*the Anatomizing of the Common-prayer-book*,] and as one *William Heifer* was reading of it with great delight, I disputed against him, but at last not being able longer to hear him reade such wicked blasphemies against the truth, I cried out, saying, *Lord for thy truths sake, shew thy displeasure against this wicked book*, and as I spake, a mighty flash of fire struck against the window, put all in a fright, and the fellow cast away his book; Mr. *Ward* of *Black-Friers*, *William Heifer*, *John Simons*, one *Martin*, and *John Tongue* can witness the truth of this.

A little after, Divine providence had ordered it so, that I was much straitened for outward things, having a great charge of small children, and little imployment, and I thought *Essex* now (he being so free at the first time I was with him, when I had no need of his Gold) would do something for me, therefore I went to see what the Earl of *Essex* would say to me now in his glory: and in *November* 1643. it being after *Newbury* fight, with much ado at last I had a speech with

him, then I put him in minde how I was ſent of God to him in 1634. to tell him that he ſhould be the chief General of all *England*, but he made little of thoſe things, as if he did not care for God, now he was ſo high; or as if he ſaw nothing of God in it, and went his way; then I thought God whom he diſhonoured by his deportment now, would not have him to be had in that honour any more; and hearing by a man of Sir *Philip Stapleton's* what excellent parts concerning martial affairs were in Sir *Thomas Fairfax*, and that he loved the King, I beſought the Lord that he ſhould be General, and ſoon after, the glorie departed from *Eſſex* and was put upon *Fairfax*: but God immediately upon this, raiſed me ſome friends according to his own minde, and eſpecially one M. *Dobſon* in *Black-Friers*, a man for the ordering his houſe, & his Chriſtian walking in all things, I did admire at, ſo much as the Queen of *Sheba* did admire at *Solomon*; and truly to do him right, I did profeſs then, as I do ſtill, that he had not then his fellow, nor hath he left behinde him ſuch another ſo compleat in all things according to his Chriſtian courſe, alſo another very honeſt man Mr. *John Lee*. Under theſe two men by my labour I maintained my family, and lived as well as heart could wiſh: they conſciencioufly conſidering my minde, yet low in condition, not able to gratifie the love that I found among ſuch friends and neighbours.

And

And in the same year 1643. *as I was on a Sunday morning in bed, I fell into a trance, and a loud voice said unto me, Thou must maintain a succession of Ministry, and the right of infants to Baptism, thou must not neglect thy calling: but take thy spare time to do it; and it will be hard with thee for a few years, but afterward thou shalt have plenty*; and when I rose, *I* considered how the true Ministers were cast out, infants right to Baptism was denied by many, and that God had sent this Voice and Revelation of his will in due season to me,

And by this time the Anabaptists and other Sectaries began to shew themselves openly, especially in *Coleman-street* at *Bell-Alley*, and when *I* came there, *I* disputed with them against their unruly and ungodly practice; and many times *I* reproved *Lamb* the chief Father of all the Anabaptists; and from thence they removed to the *Spittle*, and they began there to multiply exceedingly, and *I* followed them there, and besides their Congregations, there was abundance of people met in the yard of all sorts of judgments, and among these *I* did converse, and maintain the true Church to be the Church of *England*, and God did confirm my words with signs, as followeth; upon a time *I* being very hot in dispute among them, as *I* was put to it, *I* told them, that *I* had a special assurance that what *I* maintained was truth: they answered, why should

you be more confident than any of us? You bring Scripture for what you say, and so do we. I told them that I had the same spirit to declare the Scripture as did pen them; and I shewed them how I was called in 1633. and how I was sent to the King, and afterward to the Earl of *Essex*, and imprisoned for declaring from Scripture the things that came to pass, and that now I had a Call to maintain that there is a true succession of Ministers in the Church of *England*, and no where else, and to maintain the right of infants Baptism.

They answered, if it be so, then you are a Prophet; how shall we know this? for we have but your own bare word for what you say; give us a sign here present, *and we will believe*. And as they were pressing sore upon me for a sign, in comes a Woman railing upon me, saying, This is he that speaks against Mr. *Lamb*; Away with him, Why do ye hearken unto him. And she was so violent against me, that she put us out of our discourse; and being moved at her unreasonable violence, *I said, Woman, thou shalt not be here this day seven-night at this time to rail against me, for declaring the truth*: and they said, that shall be the sign: if she comes here this day seven-night, then you are a false *Prophet*; but if she come not at that time, then you are a true *Prophet*: but the Woman said, I will be sure to be here to prove him a false *Prophet*; for she was glad

glad of it that ſhe had (as ſhe thought) the power to over-throw me. *And I ſaid, I will refer it to God, let it be ſo now ye have taken it for a ſign to prove me,* and we departed that day: the next *Sunday* came, and we met there again, and diſcourſed, but ſaid nothing of the ſign. The ſecond *Sunday* we met again, and as *I* was with the ſame people that deſired the ſign, in comes the Woman with an open mouth railing againſt me, ſaying, *Ah! this Villain hath ſlain my childe, for at the ſame hour he ſaid I ſhould not be here my childe departed, ſo that I could not be here for all the World: I* anſwered, Woman, the Lord knoweth that *I* knew not whence thou art, or whither thou hadſt children or not: now the Lord hath met with thee, Why doſt thou go on railing ſtill? I am perſwaded thy childe is happy, for he was ordained to glorifie God; take heed, and leave off this way, leaſt a worſe thing happen unto thee. And the Woman being changed in her minde at my words was pacified, and trembling with fear went away; and I deſired the company to take notice of Gods own hand in the ſign, according to their own deſires, and it was preſently noiſed among them, ſo that ſome reported that *Chriſt* appeared at *Spittle*; for they were of a belief that no Prophet but *Chriſt* was to come; and they began to look ſtrangely upon me, and to provoke me, and wantonly to queſtion me; but I anſwered them by the words of *Jeſus*

Christ: and being so ready in Scripture that whatsoever question they asked me, I answered them by the Spirit of *Jesus Christ*, I mean by his words laid down in Scripture, which they could not resist.

And in 1646. the *Presbyterians* began to shew the form of their Church-goverment by Elders, and when I saw that they put forth such sensless questions to try men, and examine them, *contrary* to the Apostles rule, 1 *Cor.* 11.28. and take upon them to *judg* who was worthy to come to the Lords *Table*, and to cast out those who might be better than themselves, because they did not answer their fooliſh questions according to their minde; and cast out others because they would not be examined: so that Doctour *Gouges* question to any that came for his superstitious Tokens, *was to ask*, Have you been before the Elders? whereas we do not reade of Tokens or of such Elders in the Church of *Christ*; for it was the Lord onely that judged the case, 1 *Cor.* 11.30,31,32. And that the *Ministers* duty was to warn men to examine themselves, to beware how they came to the Lords *Table*, and not to refuse any one that came, except they knew him to be a notorious sinner, convicted by Law, and excommunicated, having not made his *peace* with the Church; but he being so, and it not being known to the *Ministers* where he comes, they ought to receive him, and refer

refer all strangers to the Lord; *and not to enter into mens hearts to try them, which thing belongs to God alone, for none can search and try the heart but God; and if a man can hardly judg of his own heart, how is it possible for him to judg of another mans heart in so great a matter?*

And the *Presbyterians* in this matter called themselves *Triers*, and sate in the seat of God, and all their evil, pride, foolishness, and arrogancy, beside did evidence, that they could not long stand; and therefore I could not forbear to declare at the *Spittle*, and elsewhere among their *Ministers* and *Elders*, that they should suddenly come to ruine; and moreover that the Church of *England* was the true Church: and about this time M. *Edwards* hearing that it was reported, I had maintain'd my self to be *Christ*, and that I had prophesied the downfall of the *Presbyterians*, M. *Edwards* sends Spies to the *Spittle*, to get intelligence, and now writes a Book against the *Independents*, and reckoning of me among them, makes me the foundation of his work, to make them odious; now they of the *Spittle* did understand that M. *Edwards* had wrote his Book, and that I was the chief matter to write upon; the *Presbyterians* being then so powerfull; and some of the *Independents* took me for a *Decoy* sent to catch them; for this cause they were afraid to let me come amongst them, saying, that for my sake, all were like to lose the liberty of coming thither.

And

And becauſe I came ſtill to the *Spittle*, notwithſtanding their forbidding of me to come amongſt them, they roſe violently againſt me, and forced me to take a houſe upon me for my ſafety, and ſtay there untill their multitude were gone, and then I came home; and a long time after thinking now they had forgotten me, on the 10. of *January* 1646. I went to the *Spittle*, but they were more inraged againſt me than at any time before, for by this time the *Preſbyterians* had made a ſilly Ordinance againſt them, and of this *Bull-begger* they were ſo afraid, that they compaſſed me about to force a Diſpute from me, that they might have ſomething from me to accuſe my ſelf, and then to deliver me into the hands of the *Preſbyterians*, thinking thereby to get favour from the *Preſbyterians* for their fidelity; and I perceiving their purpoſes, being warned in a Viſion before I went thither, partly of what ſhould befall me, and that God would deliver me, I reſolved to be valiant for the truth, and not to ſmother *Chriſt* in me, but to hold forth *Jeſus* by his own words, he being in me, and I in him, *John* 6.56,57. & 7.38. not doubting by faith on him to confeſs him before any Magiſtrate that did give place to the rational ſenſe of Scripture; and that God would bear me up in it; and being thus armed with the Spirit of my heavenly Father, I anſwered them more fully than at any time before to all their

queſtions

queſtions concerning *Chriſt* and his true Church, having aſſurance, as the Apoſtle ſaith, *Gal.* 2.20. *that it was not I, that lived and anſwered their queſtions, but the Spirit of my Father that anſwered them, by me, Matth.* 10.20.

And when I had diſcharged my duty according to my *Chriſtian* priviledg: and being thus ſatisfied, they thought now they had ſufficient matter to bring me before a Magiſtrate, yet would they not lay hold on me at the *Spittle*, leaſt the people ſhould be afraid to come to their meeting, but ſuffered me to depart peaceably: and when I came into the ſtreet, ſome of them did follow me with all ſpeed, ſaying, and crying, to the people, *There goes* Chriſt, *ſtop him*; and they that met me were amazed at their words, and would not lay hands upon me; but ſtood ſtill to inquire of them that were behinde me; and at their cry the people came out of their houſes all the way, and ſtopt them, to know what was the matter, ſo that thouſands of people followed me, but I being before them, none moleſting me, kept them at a diſtance, intending to get into *Biſhops-gate* Church, and there to diſmiſs them; and as I was haſtening to the Church-door, the Officers of the Pariſh ſeeing ſo great a company marching ſo furiouſly behinde me, thought I had brought them from the *Spittle*, to cut their throats as they were at Church, and therefore would not ſuffer me to

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come near them, but as I gave the Officers to understand the truth of the matter, they willing to help me, got me into the Church-yard, and shut the Gate after me, to keep the Tumult from me, and the Officers conveyed me to Church at a back-Door.

And when the Tumult came to Church, and heard the Minister preach, as if *Christ* was now come to them, it being all his Sermon, to point at *Christ's* second coming, as if he had been present; now at this Sermon, and the Report that I was said to be *Christ*, set the Multitude on fire; and when the Sermon and all was ended, some of the Tumult found me out, and shewed me to the rest of the people, and none would depart the place, but fastened their eys upon me; the one part of the people were against me, and the other for me; and the Church-wardens when they saw this, took me into their seat, and commanded the people to depart, but they came in the more, and some would rescue me, others would have me immediately destroyed; then the Officers with much ado got me into the Vestry, and when I had told them all, and shewed that I was a *Communicant* with Doctor *Gouges* people in *Black-Friers*, they would not believe me, but were so perswaded that I was some *Independent*, that nothing would serve them, but immediately Sir *Walter Earl* must be fetcht to examine me, and he would not believe me neither; then

then there came two men into the Veſtry and took their Oaths that I had ſpoken ſuch and ſuch words, and the words were ſet down in writing, and I ſet my hand to it.

And when they had kept me in the Veſtry untill 10. a clock at night, they brought me before Sir *John Gayer* the Lord Major, who committed me to *New-gate*, and when the Seſſions came, I was brought before the Bench in the *Old-Baily*, and the people cried againſt me with a loud voice, ſaying, Crucifie him, crucifie him; and *Glin* (then Recorder) asked me, ſaying, What is this doings about you? I anſwered him from the Scripture, *Gal.* 2. 20. *I am crucified with* Chriſt, *nevertheleſs I live, yet not I, but* Chriſt *liveth in me, and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* And the Recorder to ſhew his parts that way, anſwered me by another Scripture. But when I got him to ſpeak that Language, I toſſed him from place to place, untill he was aſhamed, that with anger he bade the Keeper take me away; and to *New-gate* I was brought again, where I was ſwallowed up with ſuch an exceeding joy, becauſe I was counted worthy to ſuffer for the name of *Chriſt*, that I durſt not ſleep the night following, leaſt through over-much joy in my ſleep, I ſhould have been taken away by death, and ſo diminiſh that honour, looking for nothing but

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the Sentence of Death the next day; for I accounted my life well bestowed, but God provided it otherwise; so the next day I being brought before the Bench. *Glin* had absented himself: and one *Green* a Deputy Recorder sate in his place, who mildly asked me what I was, and I seeing him come so, answered him as mildly, saying, *if you inquire concerning this outward body, it is but dust and ashes, as Abraham's was, Gen.* 18. 27. whereupon he not willing to change further words with me, least he should come off as *Glin* did, gave me very good Language, telling me, he must send me to *Bridewell*, to remain untill next Sessions, partly to secure me from the rage of Tumults, that were so violently against me; and partly because he could do no less by the Law, to see if any more by that time came in against me; and immediately I was sent, being guarded by a company of Marshals men to *Bridewell*.

In that space while I was at *Newgate*, the Presbyterians seeing no Witnes come in against me, sent Mr. *Love* to me, to see if he could get any thing from me whereby to accuse me; Mr. *Love* comes to *Newgate*, sends the Keeper to call me, and to let me down into the Lodg, where he staid for me; and when I came to the Lodg, Mr. *Love* sends for some Beer to make me drink, and talks *Welsh* to me, so that I thought some special friend was come to visit me; then two or three

three being by, he puts forth many queſtions to me, and I gave him account of all that he demanded, and he did not ſo much as contradict me in any thing I ſaid, which made me to admire him; but ſtill he drew me on to ſpeak, and we agreed ſo well, that when Mr. *Love* was gone I began to applaud him, ſaying to the Keeper, This is an honeſt man, if all men were of his minde I ſhould ſoon get off. And the Keeper anſwered me, ſaying, You are mightily deceived in this man: for if this man had his will, you ſhould not be long alive, for he and the reſt of his fellow Miniſters ſay, that you ought not to live, and they have been very diligent in ſeeking your life; and now this mans Errand was to trap you, if he could; for if he had gotten any word from you whereby to accuſe you, you had ſoon known what a friend he was to you.

I asked the Keeper his name, he told me his name was M. *Love*, a Miniſter, then I underſtood the Plot againſt me, and ſaid, this is not *Love without diſſimulation, Rom.* 12.9. The Keeper and *I* departed; *I* thanked him for his love in acquainting me of thoſe that *I* found to be my deadly Enemies; this being done before *I* went to *Bridewell:* and *I* believe the Keepers of *Newgate* and *Bridewell* loſt nothing by me, people far and near flocking to ſee me, as if *I* had been a Monſter.

And when *Green* the Recorder asked me, what

what *I* was, ſuppoſe I had anſwered him, ſaying, *I am the Lord thy God, thou ſhalt have none other God but me, Exod.* 20. 2, 3. I believe it is lawfull to pronounce the Word of God ſet down in the holy Scripture for it is the Spirit of God our Father which ſpeaks in us, *Matth.* 10. 19, 20. *I* am ſure *I* had not ſinned in it; for the Apoſtle bids a man arm himſelf with the whole Armour of God, and ſhews what that Armour is; and that the Sword is the Word of God, when and againſt whom this Sword is to be uſed, *Eph.* 6. 11, 12, 13, 14, 15, 16, 17. And being my condition was ſuch then, as did require ſuch Armour, Helmet, and Sword, (for *I* wreſtled and fought with all their ſpiritual wickedneſs in the high places of *England* then, upon an evil day, when they ſought my life,) ſurely *I* being in ſuch a caſe, and commanded to do it, *I* might lawfully take the Sword, *I* mean the Word of God to defend my ſelf. And *I* wonder at mens ignorance in this, if ye ſay to any man, God is not in thee, he will be ready to fly in your face; yet when God chuſeth one in whom he will appear to do a work that man cannot do, that is, when all the World is out of order, to put them in a right way again, all the learned Proteſtants, Papiſts, Presbyters, and Independents, are ſo ignorant that they count that man a blaſphemer, and would have him deſtroyed that is upholden of God to ſet forth his glory, *I* am ſure *I* may ſpeak

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it, and all the world may ſee it, that the *Jews* put *Jeſus* to death upon the ſame account; but *Jeſus* by his death wrought a way for me to ſave my life, as you ſee, I have done; and he and his Apoſtles declared it in their *Goſpel*, and I will give you account thereof.

There are two Confeſſions ſubſcribed by my hand in the City of *London*, which if not now, in after Ages will be conſidered. The one was made at the *Spittle*, and ſubſcribed with the right hand, *Pſal.* 118.16. in the aboveſaid Veſtry before Sir *Walter Earl*; and that is a Confeſſion made by the inner man or new man, 2 *Cor.* 4.16. *Epheſ.* 4.22,23,24. The other Confeſſion is a Confeſſion of the fleſh, called the outward man or old man, 2 *Cor.* 4.16. *Epheſ.* 4.22,23,24. and this Confeſſion I made before *Green*, and ſubſcribed with the left hand, as the difference in the writing being compared will make it appear. I know the *Bench* and people thought I recanted, but alas they were deceived, for I never believed nor underſtood my ſelf any otherways than thus; *that though there is an union between* Chriſt *and me, ſo that I dwell in* Chriſt, *and he in me*, *John* 6.56. yet there is a diſtinction, ſo that he is my *Saviour*, and I am but his *bought ſervant*, to do his will: and there is but one mouth to confeſs both *Chriſt* and me, which mouth is his by right, but mine as borrowed, yet the Confeſſion is different one from the other, in as

much as if you were to diſtinguiſh the *King* from a *Subject*.

And now all ye learned *Proteſtants*, *Papiſts*, *Preſbyterians*, *Independents*, or whoſoever that deny this; I ask you what God is in you? I know you will be angry if any tell you that God is not in you: but I would know what God is in you, is it not the God of this World that hath blinded your minde? 2 *Cor*.4.3,4. a dumb dead god; for if the living God were in you, ſurely he would declare and ſhew himſelf to be alive in you; if not in the ſame way, as he did in me, *viz*. in conſenting to his truth in what he ſaith by me.

Thus in love I ſhew you my underſtanding of this high myſtery of God in man; and though I ſeem to examine and reprove you, know that if I had learning and choice of expreſſions, I had not done it in ſuch words that it ſhould not offend any of you, and therefore bear with me in what I ſay by this Book, for my want of expreſſions makes me ſeem as if I fell into paſſions, but it is not ſo, for my deſire is to declare the truth in all the ways of love.

And when the *Preſbyterians* ſaw none come from the *Spittle* to witneſs any thing againſt me at *Seſſions*, they thought that now they could not get my life, and to make publickly known at the *Bench*, and queſtion me there for what I had declared againſt them, could do me no hurt, but rather

rather found out their own deſtruction the more, therefore now they ſought out a way ſo to diſgrace me, that what I had ſpoken ſhould not be eſteemed. And they got ſome of their Agents to draw a *Petition* to the *Bench*, and giving out therein that I was a diſtracted man, got many hands to the *Petition*, and preſented it to the *Bench*, under pretence of love, to ſave my life. Moreover, they perſwaded my Wife as much as they could to make friends, and to cry to the *Bench*, for to ſend me to *Bedlam*, ſaying to my Wife, that in *Bedlam* I ſhould have good warm meat every meal, and good uſage, ſeeking all manner of ways how to diſgrace me. Now conſider theſe following Lines ſeriouſly, for they are worthy of conſideration.

Firſt, all theſe men that made and ſubſcribed this *Petition* againſt me were of *Black-Friers*, and ſuch as knew me in 1633. and 1634. and 1635. when I declared to all men by ſigns as well as by words (when I could not be heard) what Judgments were coming upon the *Kingdom*, and had ſuffered three years impriſonment for it; and becauſe of this, they ſaid I was mad, and I blame them not for that Errour.

But now it is 1646. and the *Kingdom* ſince that time is before their eys turned up-ſide-down, according as I had ſaid, and ſuffered for it.

Now let any rational ſober man judg whether ſo great a change in the *Kingdom*, according to

my ſayings and ſufferings in 1633. 1634. 1635. was not a ſufficient argument to convince them, and cauſe them to ſay, *Wiſd.* 5. 3, 4, 5, 6, 7. *We fools accounted his life madneſs.*

And let all the world judg whither theſe men were not mad to ſubſcribe ſuch a *Petition* againſt their own knowledg, conſcience, and reaſon, yea and againſt God, for God is concerned more than Man in it, againſt whoſe Spirit the deſpite was done.

I ſay, at this time there were of the chief in Black-Friers *that ſtood my friends, and Doctor* Gouge *himſelf did go up and down to ſeek my liberty: but what ſilly ones ſubſcribed the Petition, I know not, for I never ſaw it, onely I knew ſuch a Petition was brought before the Bench.*

I had not ſpoken ſo much of theſe things, had not many *Preſbyters* provoked me ſince the coming forth of my former Book, which Book they are not able to anſwer: but all they can do is to ſay, Alas, he was mad, and we had him at *Newgate*, for ſaying he was *Chriſt*; and the whole Pariſh where he lives juſtified him to be mad.

Now *Preſbyters* ye have no cauſe to glory thus againſt me, how long was it before God clea ed mine innocence by your fall? Surely, wit' in three quarters of a year. After my being at *Newgate*, I went to ſee your *Lord Major, Aldermen,*

Aldermen, and *Recorder* at the *Tower*, for I heard they were ſick there of the ſame Diſeaſe that I had at *Newgate*, and could not come abroad; I pray ſince ye could not ſee before now, let this open your eys, and ſtop your mouths; but if not, know that my God will be magnified in your deſtruction after a more terrible manner. And now I hope it will be for your good that I told you this with ſharp language, and yet with much love.

And now to my matter again. When M. *Green* ſent me to *Bridewell*, the *Preſbyterians* who would have had me to *Bedlam*, miſſed their plot, now they begin another plot, that is, to convert and bring me to their *Stool* of *Repentance*: and for this end, while I was at *Bridewell*, they ſent from their claſſical Meetings many of their *Elders* at ſeveral times to perſwade me; but ſeeing no effect, at laſt there came ſome ten or twelve together of them, being all of them, as they thought, wonderfull grave, wiſe, diſcreet *Elders*; now theſe being ſate in a fair Room ſent for me, and being come before them, put ſeveral queſtions to me: but in the concluſion, that if I would turn to them, and renounce my judgment, and make a publick Confeſſion at a place appointed by them, that I had erred in declaring againſt them, and to own them as the onely true Church, then they would take me immediately out, and I ſhould come no more under the power

of the Magiſtrate, but they would ſet me free, and do ſomething for me to raiſe my fortune beſides.

I anſwered them, ſaying, that I could not conſent to their motion by any means; for I had declared the Truth, and I muſt maintain it. But ſaid I to them, Call for a *Day* of *Humiliation* upon this account, and deſire of God the knowledg of the Truth, and I believe ye ſhall know the Truth alſo. Whereupon they were angry, and ſaid, ſhould they be taught by me? and ſcorning my motion went their way. And when the *Seſſions* came I got out of Priſon; but the *Preſbyterians* contrary to my motion, juſtifying themſelves, preſently after called a Day to ſacrifice for the *Blaſphemy* and *Hereſie* of the time, thinking themſelves pure *Saints*: and the *Preſbyterians* ſoon after were routed, and ſuch as they accuſed were juſtified rather, and exalted, to ſhew them, that they were the chief *Fathers* of all that *Blaſphemy* and *Hereſie*; and were moſt guilty of ſuch crimes, beſides *bloudſhed*.

And underſtanding how the ſquares went, the *Kings* Majeſty being now at *Holmby Houſe* a Priſoner in great diſtreſs under Colonel *Graves*, his *Army* vanquiſhed, and that the *Preſbyterians* were at the height, intending to take down the *Independents*, and make all their own; and alſo that valiant *Cromwell* was ſlighted, and his life aimed at by them; and judging, of the two,

Independents

Independents far better than *Preſbyterians*, hearing a very good Report of General *Cromwell*, that he was not proud, but one that did receive inſtruction many times from mean men; now ſeeing this opportunity to do the *King* good, for now I looked upon the *Kings* being under Colonel *Graves*, as if the *King* were a dead man now in a Grave, and that my ſayings concerning the *King* was fulfilled; I looked alſo upon the condition of General *Cromwell*, and that he now having ſuch a Command of the *Army*, might help the *King*, and the *King* help *Cromwell*, therefore I could not reſt untill I went unto him; and when I came to his houſe at *Drury-lane*, I gave a Note to his *Secretary* to preſent to his Maſter, which he immediately did, and the Lord *Cromwell* himſelf came down to me into the Hall, and after we had a little diſcourſe there, he took me up into the Dining-room, where the Lord *Ireton* and another of his Sons were, and I declared to them all my Troubles, and how the *Preſbyterians* alſo dealt with me, and many other things we diſcourſed of, for I ſtaid with them untill mid-night, and could hardly break off then: and as we were in diſcourſe concerning the baſeneſs of the *Preſbyterians*, I ſhewing how they ſought my life; the *Lord General* ſaid, *They ſeek our lives alſo, we have done the ſervice of the Kingdom, and now we are looked upon as Enemies, and in ſtead of rewarding us, they are*

ready to take away our lives; what ſhall we do in this caſe? I anſwered him, ſaying, *You have men enough under your Command, get the King unto you, and do well unto him, ſo ſhall you prevail.* He replied, ſaying, *How can that be?* I anſwered him again, ſaying, *That the King was in the hearts of the People, who looked upon him now as in great diſtreſs, and that their getting the King unto them, and the uſing of him well, would draw all the Kingdom to ſide with them, and thereby they might help the King and themſelves too, yea and have their Enemies under their feet.* The Lord *Cromwell* thinking the *Scots* Army that then lay at *Newcaſtle*, upon this would fight them; and having this *City* alſo, and all the *Preſbyterians* againſt them, they might be ſo over-power'd, that it ſhould be doubtfull who ſhould gain the day: therefore he ſaid, *What ſhall we do to the Scots?* Said I, *Give the* Scots *their money firſt, and they will depart the Kingdom.*

And now I cannot ſay but that General *Cromwell*, and the reſt of them, that were ſaved through the *Kings* preſence, did well unto the *King*, and better than if they had brought him to *London*, and ſet him on his *Throne*, for they did unto him that which was decreed of God, to bring him to the higheſt honour, and they failed in nothing, but in not being hitherto a means to ſet his *Son* upon the *Throne*, which thing alſo is *decreed of God, and will be the greateſt ſafety unto them.*

them. Neither can I ſee how they can anſwer it before God, who gave them the *Kings Perſon* to ſave themſelves in the day of their diſtreſs, *if they ſhould neglect to ſet up his Son.*

And to prove theſe things by *Scripture*, I could do it very well, but I have ſufficiently done it in my book called, [*A voice from Heaven to the Common-wealth of England.*] And now I ſay to you *Parliament*, whom I pity of all men living, becauſe I ſee the danger ye are in, and that ye are not ſenſible of it, take ye notice of that *voice* again for your good, ye did (I hope) with a good intention, ſet a part the thirteenth of *October* 1652. to ſeek the Lord, and to know his minde, eſpecially the way to propagate the *Goſpel*, and the Lord according to his promiſe, *Iſa.*65.24. had provided an anſwer for you, before you asked, as ye have in that book called, [*A voice from Heaven to the Common wealth of England,*] and I am ſure of it that God will ſend you no other anſwer for your ſafety: but upon your ſlighting of it, he will ſend you ſtrong deluſions, 2 *Theſ.*2.11,12. as he hath promiſed, *Iſa.*56.4. for I ſee a black day coming upon you, whether ye ſhall fall by the hands of a rude multitude, or by doing the like among your ſelves, being ſo *divided*, as was done by the Senatours in the Senate-houſe at *Rome*, when *Ceſar* fell, or by the *Armies* calling you to an account, or by a *new Repreſentative*, or by the *Kings* coming upon

upon you, all which dangers I ſee attend you, but I ſay not this with a deſire to have it ſo, for I am a man of peace, knowing of a truth, that if ſuch things ſhould come to paſs, we the body are like to ſuffer with you, therefore I ſpeak it to warn you to be wiſe and watchfull, ſeeing, and ſhewing you that you have no way to prevent theſe dangers, but now while ye have the ſtaff in your own hands, to make your peace with the King, and ſettle the Law and Religion as it was in the time of the late *King*, and put the Authority into the hands of diligent, wiſe, honeſt, godly, and ſober men, for we never wanted good Laws in Church, or Kingdom, but we wanted diligent godly Rulers, and ſober obedient ſubjects, and therefore is it, that our woe is ſuch now, that we have no certainty, neither of our Souls ſalvation, of our lives, of our eſtates, nor of any hope what will become of our poſterities, and all our help is through *Jeſus Chriſt*, in ſetting of the *King* again over us, to the joy of all the Kingdom.

But yet I know that many in this Kingdom are otherwiſe minded, who would have nothing but confuſion ſtill; and boaſt before the Lord, that they brought the *Kingdom* to ſuch a paſs, ſaying, *Lord have we not propheſied in thy name, and in thy name caſt out Devils, and in thy name done many wonderfull works? And the Lord ſaith unto them, I never knew you, depart from me ye*

that

that work iniquity, Matth. 7.22,23. But if they reply, ſaying, what iniquity have we done? then will he *ſet their ſins in order before their eys*, *Pſal.* 50. 21, 22. ſaying, ye have propheſied to ruine my *Church*, and caſt out my faithfull *Miniſters*, and wonderfully ſpilt the *blood of my Saints*. Thus their iniquity *ſhall convince them to their faces*, *Wiſ.* 4.20.

Now me thinks I hear ſome ſay, are not our *Parliament* glorious in their actions: *ſuppoſe they be*, yet I ſay unto you, of all their actions, there can be of them none ſo glorious as their *Repentance*, now they ſee wherein they have erred, made plain to them by the word of God, and what can be more glorious before Him and the World to clear their innocency, then walking in their integrity, ſo finding themſelves out of the right way, and to caſt from them all lets, hinderances, profits, and worldly ends, and return to do *righteouſly*? What honour and acceptation with God and men would it be for them to appear once to be ſuch, let all men judg. Their valour being found ſo, that no ſword could overcome them, untill the ſword of the ſpirit which is the word of God: *Epheſ.* 6. 17. came againſt them, to which ſword they ſuddenly and willingly ſubmit.

And I ſee by the word of God, as I have manifeſtly proved, that we of this *State* are the greateſt ſinners that ever were, *but where ſin abound-*

aboundeth, grace aboundeth much more, *Rom.* 5. 20, 21. That as ſin hath abounded and reigned unto death, enmity, and diviſion among us. So now the grace of repentance in this State, and ſubmiſſion unto the *Lords anointed*; might bring us to love, and Union, and to act in righteouſneſs unto eternal life, *by the power of God, and our Lord* Jeſus Chriſt *in us*.

And whereas it is ſaid of this *State*, *Daniel* 8. 25. *That it ſhall be broken without hands.* 2 Theſ. 2. 8. *And the Lord ſhall conſume it with the ſpirit of his mouth.* And the like ſayings in *Iſa.* 11. 4. *Dan.* 11. 45. It is onely to ſhew what mercy and grace of repentance this *State* ſhall have offered to them. *But mercy being refuſed, judgment followeth to avenge the injury done to mercy by refuſing it, and mercy rejoyceth againſt judgment*, Jam. 2. 13.

And ye *Pope*, *Turk*, and *Spaniards* that keep out the word of God, leaſt it ſhould diſcover your ſins, know for a truth that the ſame word will make a breach into your *Kingdoms*, and deſtroy you, ſo that ye ſhall have no cauſe to glorie at the fall of the *King* of *England*, for he ſhall be raiſed again far above you, and therefore the beſt way for you to eſcape, is to joyn your ſelves to Him, and let the word of God have free paſſage among you, and reform your Law by his Law, and know that now his houſe being afire, ye ought to help him, and quench it, leaſt it be your own caſe the next day.

But

But ſome men will ſay, ſhall vice reign in this new Kingdom, as it did in all places of preferment during the laſt Kings days?

I anſwer, no, this Kingdom ſhall not have ſuch a ſandy foundation, but ſhall ſtand on a Rock, for there ſhall no liar, ſwearer, drunkard, whoremonger, unjuſt dealing Perſon, covetous, Heretick, nor any other ſuch notorious ſinners bear any Office in Court or Kingdom. But a petty Conſtable ſhall in all places, and at all times order a Lord by birth that is unruly, for by theſe ſins the *King*, and faithfull Nobles of *Brittain* were deſtroyed, for had they not ſuffered theſe ſins to reign among them, by which they became abominable, waſtfull, and oppreſſive to the Kingdom, eſpecially in the time of War, they had not loſt the day.

Here perhaps I do offend many who would not be confined to live ſo exactly, I ſay, there is a difference between drinking, and being given to drink, or drunkenneſs; therefore I ſay let every man beat down his infirmity, leaſt it get the power over you, to your deſtruction, how often was the Kings *parties taken in their unlawfull pleaſure, and carried where they had ſorrow and loſs for ever, ſome of them being undone by it.*

Therefore now ſhall the *King* and *Nobles* look

look upon theſe ſins, as upon *Serpents* that deſtroyed their fathers; and lay their foundation of their Kingdom on Gods Word: for indeed though the *King* according to his name be *Steward* of it, yet it is Gods *Kingdom*, 1 *Cor.*6.9, 10. *Gal.* 5.19,20,21. *Epheſ.* 5.5,6. And with ſuch a reſolution upon ſuch terms, the *King* and his party ſhall prevail; and doubtleſs he is well qualified, tempered, fitted to rule ſuch a *Kingdom*.

Moreover, if the *King* will ſend his *Declaration* to our *State*, to ſhew that he doth *forgive* all that will *ſubmit* unto him, and *receive* him, not *exempting* any from his grace, which is an undervaluing of his fathers *bloud*, whoſe *bloud* is of more value than thouſands of his *Adverſaries*, the *King* will do well in ſo doing; and let not his Majeſty doubt, but God will be ſatisfied for his fathers *bloud*, by tears or by bloud; and the Apoſtle and Succeſſour of *Chriſt*, when he layeth the bloud of *Chriſt* upon the *Jews*, *Acts* 2.36,37,38. untill they ſaid, *What ſhall we do?* he doth not ſay to them ye muſt die for it, but ſaith, *Repent, and be baptized*, that is, all to come in unto the Apoſtles: but the *Jews* that ſtood out, even the whole Nation went not without a temporal puniſhment, and diſgrace withall for their obſtinacy; for when *Titus Veſpatian* had deſtroyed them abundantly with the ſword, he to diſgrace them further, *becauſe*

they

they had bought and ſold the Lord Jeſus *for thirty Pence,* Titus *ſells thirty of the* Jews *for a Penny:* ſo that you may ſee God will not fail to puniſh wicked men. If we refer the Judgment to him in ſuch high matters, and the *Kings* death is ſo high a matter, that no man living knoweth, who were thoſe four men ſpoken of by *Lilly*, that did moſt thirſt for the Kings *bloud*, ſo that in judging the caſe, the beſt of Judges among men *might ſlay the innocent, and let the guilty go free.*

And now again, I ſay to you *Parliament*, be not miſtaken, *to put darkneſs for light, and light for darkneſs, Iſai* 5.20. to put Treaſon for Reaſon, and Reaſon for Treaſon: but let Reaſon rule you, and *judg righteous judgment, John* 7.24

Ye know that *Charls Steward* was born Heir to the *Crown* of *Great Brittain*, and was ſo acknowledged by all men, God himſelf alſo gave teſtimony of his right unto it by a *Star* at his nativity, *Pſal.*50.9. 2 *Pet.*1.19. and

Charls Steward being born Heir to the *Crown* of *Great Brittain*, and by ſo great a witneſs of God and Men, juſtified to be ſo, ye know that it is right with Reaſon for him to have it.

And *Charls Steward* being both Heir to the *Crown* of *Great Brittain*,& by ſo great a witneſs of God and Men acknowledged, Reaſon will tell you, and ye know it muſt follow, that it is an unreaſonable thing, yea, Treaſon againſt God and Man to deprive him of it, and to ſeek his *life*, becauſe he ſeeks his *Right*. There-

Therefore I beſeech ye lay theſe things to heart, and conſider that ye are not always to live here below, but do right while ye are here, that ye may live in Heaven for ever, and that your memorial may be bleſſed on earth; I ſpeak to you in the words of a dying man, and there is no flattering at Deaths door, and I could wiſh that all men at all times did but conſider their laſt end, ſurely then men would do no unjuſt thing: for my part I was always laborious, and now being old am not able to labour; for I finde that my health dependeth upon my labour, and that nature daily decayeth, and ſickneſs increaſeth, ſo that my life is ſuch a burthen to me, that I look upon every day to be my laſt day; and therefore knowing how I have received light, marvel not though I declare it freely to you, as the *States* beſt friend, or indeed to the *Common-wealth*, and that deſtroyeth it, as the Worm deſtroyed *Jonas* Goard, *Jonas* 4.6,7. for the pride of the *State*, and their contending about Titles of Honour, ruinates the *Common-wealth*; witneſs their contending with *Holland*, to whom in reaſon they ſhould have given place, as to the Elder State, alſo their ſlighting other Ambaſſadours from famous Kingdoms.

What if the meſſage from *France* had been directed thus? *To the Belzebubs of England*, truly had they been Chriſts ſervants, they had not been offended at it, *Matt.*10.24,25. *But pride goeth be-*

before deſtruction. Prov.16.18. *And before honour goeth humility*, *Prov.*15.33. And the Common-wealth is like to pay for it, and great Taxations drive men of great Eſtates from their houſes,& it is ſuppoſed by many,that there is as much mony in Committee-mens,Sequeſtratours, Treaſurers, & Pay-maſters hands, as would ſerve to keep the Wars on foot a long time, without Taxations.

I pray you firſt let the Common-wealth have a fair account what is become of the Crown revenues,of the Churches revenues, of Delinquents Eſtates,of Exciſe, Aſeſſements, Taxes, Prizes, and of all Monies, and things delivered into your hands theſe 7. years, & upwards; then if there be no mony due to the Common-wealth from the State, the State being found faithfull, it is reaſon they ſhould ſupport them. But if the State ſay to the Common-wealth, ye muſt lay out your mo-

For the Common-wealth are cheated, and the Parliament are cheated by theſe Committee-men, and one Committee cheats another, as for example, Thomas Baniſter,*of the County of* Hampſhire, *of the Pariſh if* Ringhood, *was wrongfully ſequeſtred,and they told him that they gave account for all his eſtate, that they had ſequeſtred,and kept from him two years, and a quarter, to the Committee of* Haberdaſhers Hall. *But the ſaid* Thomas Baniſter *coming to* Haberdaſhers Hall, *they*

ney to maintain our humours, and ye muſt bear the loſs, & Prizes, or any thing that is gotten, that ſhall be ours; I ſee no reaſon that the Common-wealth ſhould be ſuch fools, as to ſuffer ſuch dealings and they that withſtood the late *King* about a ſmall buſineſs of ſhip-money, is it not juſt with God to let them fall now for want of ſhipping? I could wiſh that the people of this Nation would take notice of it, that the hand of God is apparently againſt our Stateſmen already, to let them fall by their own counſel, *Pſal.*5.10. For had they ſought all the World over for an Enemy that could do them moſt hurt, they could not get the like to the *Hollanders*, with whom they would not agree upon any terms.

had never heard of him, or of any ſuch thing, ordered that he ſhould have his eſtate again, and yet now he is wronged and abuſed under colour for the State, though he be innocent, therefore it is needfull for the Parliament to make theſe men come to an account, and to diſcharge the truſt in them repoſed.

Now when they fell out with the *Hollanders*, it would have been wiſdom for them to conſider the Sea-men ſomething more than ordinary, but they ſlighted them, and to provoke them, the Land-men ſent among them are conſidered, and thereby the affections towards this State, and the

the courage of the Sea-men for them are abated, ſo that the *Hollander* became maſter of the Sea. And then the State ſeeing their errour, made an order to raiſe their wages, but it was too late, for your wiſe Sea-men know it is hard to get what they loſt, therefore ſome revolt, others run away, neither will it be eaſie to gain their affections, or to get them to ſtand to it now in ſuch time of impoſſibility, and if they be forced to ſtand to it, it will coſt their Commanders dear.

Truly my hearts deſire is, that the Parliament might be ſaved, and that they could behold the hand of God againſt them, in depriving them of wiſdom to fore-ſee neceſſary conſequences, for their falling out with *Holland* muſt needs be hurtful to *England*, becauſe the *Hollanders* be both ſo near and potent at Sea, and their ſlighting of the Sea-men is worſe, for thereby the Sea is loſt to them, and the Land lieth open to any forreign invaſion.

And I believe God will appear againſt them divers ways, and it is probable, that the very means by which they intend to keep out the *King*, even by that very means God will bring in the *King*: was it not ſo in *Joſephs* caſe, his brethren ſold him away with an intention that *Joſeph* ſhould never be heard of again, nor be Lord over them, but God makes that way by which they thought to hinder him to be Lord

over them, to bring him to be their Lord? *Gen.* 37. *Gen.*42.6,7,8,9.

Now I return to my matter again, after I had been at the Lord General *Cromwels* houſe in *Drury-lane*, and the *King* taken from *Holmby*, I thought as others did, that the Army would bring the *King* to *London*, and ſet him on his Throne. But when he was hurried by a ſlight into the *Ile* of *Whight*, I ſaw all was not right, then I began to ſpeak againſt the Armies proceedings, and if God had not by a ſtrong motive ſtayed my ſpirit, ſurely I had been put to death before the *King*: but God who did foreknow all things, knew that I muſt do this work that I do now, therefore he ſent me ſuch a convincing argument to keep me from going on to hinder mens proceedings in fulfilling Gods permiſſive will, that I was ſoon diverted.

And thus it was, on *June* 9. 1648. at M. *Dobſons* houſe, one and I fell to diſpute, he ſtood againſt the Kings party, and I defended them: it is true, thoſe that were ſwearers, drunkards, whoremaſters, I juſtified them rather than the other ſide, for he had accuſed the Cavaliers of the aforeſaid vices, and I ought not to defend thoſe ſins in any: yet it was ſo that I did it then. And when we roſe ſo high in words that nothing could reconcile us, but a miracle, I referd it before the company to God the great Judge, ſaying, that God would manifeſt which of us both

both was right quickly, and ſo we departed. But when I came home, I perceived by my onely ſon, that he fell down every foot, and ſome of my Neighbours took notice of it, and told me, then I conſidered that God appeared againſt me, and I was troubled the more, becauſe the Childe was like to ſmart for it, and told my Wife that we muſt refrain to ſpeak againſt the Army, in what they did; ſhewing her how the diſpute paſſed, and that the hand of God was upon the Childe for that cauſe, deſiring her alſo to forbear, elſe that the Childe would ſuddenly have ſome hurtfull fall, which would perſwade her to refrain ſpeaking againſt them, and ſhe was angry at me for my ſpeech, but the ſame day I told her of it, we went to a friends houſe to dinner, and after dinner the Childe was more than ordinarily lookt to, yet he fell down a pair of ſtairs, and broke his right arm, then my Wife was more moderate in what ſhe ſaid concerning the Army, but the Childe, God be praiſed, was quickly healed again, and I declared openly mine errour that God might be glorified thereby, and I was ſilent. But after a time, the other mans onely ſon died, then ſome of the company that heard the diſpute, ſaid, M. *Evans* why are you caſt down, God hath juſtified your aſſertion, for your Childe is well, God be praiſed, and his arm is ſtronger in the place where it was broke, than it was before, but his Childe is dead, therefore if you look upon

that, God hath juſtified your aſſertion more than his.

Thus by Gods providence to preſerve me, was the heat of my ſpirit abated, and when the *King* came to his Trial, I ſought to ſpeak to the Lord General *Cromwel*, but could not. Then I wrote and had it delivered to the Lord General *Fairfax*, that had the chief Command of the Army, ſaying, that he muſt not by any means, ſuffer the *King* to be put to death, and if they did put him to death, the Lord would require his bloud at their hands, and he had my writing two days before the King ſuffered.

And after the *King* was put to death, ſeeing no remedy for it, I remained ſilent a long time, in which time God called me aſide to look into the cloſſets of the *Anabaptiſts*, as *Ezek.* 8. 9. and by reaſon of ſome acquaintance I had with Doctour *Chamberlain*, he brought me into their ſecret Chambers, where I ſaw no ſmall abominations committed, and now being taken among them as a friend, & pitying them, I often ſhewed them the neceſſity of Infants baptiſm, and lawfulneſs of it, and that there was but one true ſucceſſion of Miniſtry, and Miniſters, which they had not, and at the laſt they were ſo offended at me, that they forbade me to come among them, and I having experience enough now of their ways, was ſoon perſwaded, being weary to ſee their corruption, diviſion, malice, and enmity to-

toward one another, and as I departed from them, I gave them theſe lines to conſider as followeth.

To the *Anabaptiſts.*

None can be received into the Church of *Chriſt* but by *Baptiſme, Acts* 2.41.

Little children are to be received into the Church of *Chriſt*, *Matth.*18.5. Ergo, *Little children are to be baptiſed.*

None can be of the Kingdom of Heaven but thoſe that enter in by *Baptiſm, John* 3.5.

The little children that were brought to *Jeſus* were of the Kingdom of Heaven, *Matth.*19.14.

Ergo, *them little children were before baptiſed.*

None had or ought to have the Ordinance of *laying on of hands* but ſuch as were before *baptiſed, Hebr.*6.1,2.

Jeſus *laid his hands upon thoſe infants brought unto him, Matth.*19.15. *Luke* 18.15.

Ergo, *thoſe infants were before baptiſed.*

He that *believeth* not ſhall be *damned, Mark* 16.16. *John* 3.18.

Ye *Anabaptiſts* ſay, little children do not *believe.*

Ergo, *ye ſay, little children are damned.*

Jeſus ſaith, little children do *believe* in him, *Matth.*18.6.

The *Anabaptiſts* ſay, little children do not *believe* in him.

Ergo, *the Anabaptiſts believe not, but contradict* Chriſt *the Son of God.*

Saint *John* ſaith, *He that believeth not the Son, hath not ſeen life, but the wrath of God abideth on him, John* 3.36.

Ye *Anabaptiſts believe* not the *Son*, in that he ſaith, little children do *believe* in him, *Matth.* 18.6.

Ergo, *ye Anabaptiſts have not ſeen life, and the wrath of God abideth on ye.*

Every one muſt become a little childe before they enter into the Kingdom of Heaven, *Mark* 10.15.

Our entrance into the Kingdom of Heaven is by *Baptiſme, John* 3.5.

Ergo, *little children are the fitteſt to be baptiſed.*

And to give ye further notice, becauſe that ye ſay, *that* Chriſt *doth not mean little children in Matth.*18.6. but men newly *converted*, I pray let all conſider the ſcope of our Saviours ſpeech, and then judg what his meaning is.

Upon the occaſion of *Chriſts* Diſciples queſtion propounded to him, he takes up a little childe in his arms, and ſets him up in the midſt of them, *Mark* 9.36,37. *Matth.* 18. 2, 3,4,5,6,10,14. And whereas *Chriſt* ſaith, *ſuch a little childe, Matth.*18.5. (as he often ſaith) *theſe little ones*, (as it were) pointing at the childe before him, ſaying, *theſe little ones, theſe little ones, theſe little ones, Matth.*18.6,10,14. It anſwereth this queſtion

queſtion plainly, *as if one ſaid*, Lord, which little children, or little one doeſt thou mean here? *he ſaid thus, I mean ſuch a little childe as this is that I ſet up among you, and I mean none other here, but theſe little ones, ſuch infants as this childe*, and to leave you *Anabaptiſts* inexcuſable, he confirms it four times with theſe words, *ſuch a little childe, theſe little ones*, ſee *Matth.* 18. *v.* 5, 6, 10, 14. Let this at preſent ſuffice ye people called *Anabaptiſts*.

And ye *Preſbyterians* that brag of your *Ordination* ſo much, as if none ought to *preach*, but ſuch as come by your way, I tell ye, and the Word of God doth witneſs it, that your way is nothing but a deluſion, for there is but one true *Ordination*, from which ye are fallen, and they that have it, otherwiſe muſt prove that they have it from hand to hand by deſcent, ſucceſſively from the Apoſtles, and they onely are according to the appointment of *Jeſus Chriſt*, and that Coblers, Tailors, and others who preach, have more ground than you, for what they do; *for if there is a new Miniſtry, there is a new Baptiſme*; but there is no promiſe for neither of them; and therefore I ſay to ye *Preſbyterians*, all theſe *Hereſies* are the fruit of your doings, for ye are thoſe *falſe Teachers*, that brought upon your ſelves *ſwift deſtruction*, and many followed your pernicious ways, and are run to ſuch *errours*, as are at this day, and by reaſon of your doings,

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the *Biſhops* way, (which is the way of *truth*) is evil ſpoken of by all your viperous Generation, 2 *Pet.*2.1,2. And I cannot compare your *Preaching* more fitly than to a young Scholar that hath met with a Conjuring Book, and read on it, untill he hath raiſed a *Spirit* that is ready to devour him, and there is no way for him to lay down this unruly *Spirit* again, but by reading the ſame words backwards: now I ſay to ye, ye have preached down the *Biſhops*, and raiſed up thereby theſe unruly *Spirits*, to devour and vex you; repent therefore now, and preach up the *Biſhops* again with the ſame diligence as ye did preach them down, and by that means ye ſhall prevail and be ſaved.

And beſides what I have ſpoken before in my laſt Book to ſhew the true Church; I ſay now alſo the true Church may be known by the Chriſtian ſpirits of its Martyrs.

I know they have great courage that ſuffer in the defence of the *Romiſh* faction, but they have little reaſon for it, for they defend *Idolatry*, and other ſins expreſly forbidden by the Word of God, and are ſo far from confeſſing their own ſins, that they make as though they can at that inſtant pardon other mens ſins: and it is known with what ſpirit and deſire to revenge many of them die.

The *Preſbyterians* ſeem in the Pulpit to be as valiant as Lions, but when they come to the trial, they

they run away like Dogs that have burnt their tails; and this was ſeen ſufficiently in 1651. M. *Love* went on valiantly a long time, but when Death looked him in the face, he became a Suitour to the *State*, which a little before he had ſo much vilified, and now he would live upon any terms; and when he died, then *Jenkins*, Gee, and the reſt of them that were in Priſon, ſeeks pardon and recant.

As for the *Independents* I believe I need not ſpeak of them in regard they are but *Seekers* in matters of Religion; for if the *Preſbyterians* will not abide the trial, who would ſeem to be in a ſtable way of Religion, how much more will the *Independents* fail in the day of trial?

And for the *Proteſtants* ſufferings in Queen *Maries* time, it excelleth their *Enemies* as much as *Gold* excelleth *Lead:* but as for the *King* and his party in their ſufferings, whom with may they be compared? they do juſtifie God by confeſſing their ſins, for which they ſay, they juſtly ſuffered; though they be innocent of the crimes laid to their charge then. And they prayed for their Enemies in love and ſincerity, yea, ſuch was the *Kings* love at the hour of his Death, that he directeth his *Enemies* in the way of ſalvation, and pardoned them freely, ſo far as it lay in him to do; and the *King* and his party were ſo conſtant and valiant in their reſolutions for the *Truth*, that they would not be delivered

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by any way diſhonourable to the truth they did profeſs. And truly I believe that *Balaam* did covet to die as theſe men did; for he foreſaw them and their glorious end, *Numb.*23.9,10.

And now leaſt you ſhould ſay that I am partial in judging, as if none had any good parts in them but the Proteſtants; I ſay not ſo, for I ſee good parts in the Independents and Presbyterians, even ſuch as are wanting in the Proteſtants; but that which makes all good, I mean charity, conſtancy, and unity, is in the Proteſtants. Now if I were to chuſe a Church and people, I would have ſuch as your Presbyterian Miniſters, for their diligence in preaching; I would have the Members to abound in the Scriptures, as the Independents; I would have the Church governed by Biſhops, as heretofore; I would have all conſtant and firm in their religion, as the Proteſtant; I would have all united, uſing all their abilities. Firſt, to admoniſh one another to live juſtly and holily. Secondly, to keep the Rule of Gods publick Worſhip, & if they vary from that, all is loſt; for if they come once to be without form, & void of order in the Church, *Gen.*1.2. *Jer.*4.23. there is nothing follows but darkneſs, confuſion, and deſtruction to the Church and Kingdom. And thirdly, to build up one another in this their moſt holy Faith.

Thus much I muſt ſay againſt the Proteſtant Miniſters, both Biſhops and others, except ſome few,

few, in the late *Kings* days they ſought after great Church-livings, to the end, that they might follow the Gentry, rather than their Miniſtry; ſo that they forgot to preach. And if they chanced to preach, it was either a complement, or ſome ignorant ſtuff that ſavoured little of knowledg in the Scripture by the ſpirit of God; and ſo the people were ſtarved for want of inſtruction: and the adverſaries finding this opportunity, ſtole in, and bringing Scripture in abundance, though miſ-applied and wreſted, carried the people away with them, as ſheep to the ſlaughter: and therefore I ſay if the Proteſtant Miniſters had been as diligent to teach the people the knowledg of the Scriptures, and to preach for the Church with that alacrity, as the others did againſt the Church in all probability they had not faln: but the Biſhops and Proteſtant Miniſters having the Magiſtrate on their ſide thought to do all with the Club, and that Preaching was but a vain thing to eſtabliſh them: and now they may ſee the vanity of their thoughts.

Many of our Miniſters make but a jeſt of Mr. *Hugh Peters* preaching, but I tell you: *ye may all go learn of him to preach*; for one like him among you would be worth a thouſand of you; yea, and if he were but arightly *fixed*, he might become a glorious *Miniſter*, but it being otherways, his influence hath done the more hurt; yet who can tell how ſoon he may be turned to the

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right way: and I am ſure ye may be ſtirring, and preach valiantly, becauſe the truth is for you. Leave your ſtudying the Fathers, they are not eſteemed now, and ſtudy the Scriptures, & preach them, for that is it which will help you, and nothing elſe, at leaſt in theſe days.

And as I have given my judgment concerning the true Miniſtry, and that there is but one Miniſtry, and one calling, or one way to attain to it; ſo briefly I ſhall ſpeak ſomething concerning them that pretend to have Viſions and Revelations, and ſhew that there is but one calling and right way alſo to that, which Call is by an audible voice directing a man to the Scripture, as to a Rule whereby to ſquare and try all the Viſions and Revelations which he receiveth: ye that take Viſions and Revelations for your guide, & leave the Scripture, ye feed onely upon Husks & Chaff, and ye ſhall be burnt with them, *Jer.*23.26,27, 28,29. *Matth.*3.12. *Luke* 15.14,15,16,17.

Again, I ſay in general, that no viſion or revel. which is not for the exaltation of *Gods holy written Word is of God*, but is falſe and vain, for in the Scripture is the way of ſalvation, 2 *Tim.* 3. 15, 16, 17. And none muſt preſume above that which is written, 1 *Cor.*4.6. *And if any one bring a Doctrine, which is not for the Scripture, and for the Church, and from the Scripture proved, he is to be accurſed: yea, though he were an Apoſtle, or an Angel from Heaven, ſaith St.* Paul, *in the name*

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of Chriſt, *the Prophets, and Apoſtles, and all the Saints of God, let him be accurſed, and again he ſaith, let him be accurſed, Gal.* 1.8,9. This is a heavy doom for ſuch as pretend to have Viſions, and yet deny the efficacy of the Scriptures, for thereby they onely ſeek to advance themſelves. Therefore every true Viſion and Revelation is ſubordinate to the Scripture, and is for the exaltation thereof, and having its foundation from thence, is nothing elſe but a confirmation given to ſuch a one, that he hath an extraordinary ſpirit of underſtanding given him, whereby to open the myſteries of the Scripture as they are fulfill'd.

And ſuch as are thus called, are called by a voice from God, which immediately ſends them to the Scripture. The voice that came to St. *Auſtin*, ſaid to him, take up and reade, he having his book by him, took it up, and read *Rom.* 13.13,14. and from that minute forward, the ſpirit of underſtanding came upon him, that it is well known what glorious things God did for his Church by him, ſo in the ſame nature the voice of God which was ſent to me at firſt, *ſaid, go to thy book*, and I went to my book and read *Epheſ.* 5, 14. and what followed is afore expreſſed.

The Scripture is the ſupreme word of God, to which all other expreſſions muſt give place & reverence, *becauſe it is the whole mind of God expreſſed for mans ſalvation, there is nothing can be added to it, or diminiſhed from it, for God hath promiſed*

ſed that it ſhall endure for ever, 1 Pet. 1.23,24,25.

And now to conclude, I ſay as one that hath experience of Viſions and Revelations: let every one that pretends to have Viſions and Revelations examine how they came to him, for if they came not from Scripture, & are not for the Scripture, ſurely they came not from Gods ſpirit, but from the evil ſpirit, and let every one beware, that they believe not ſuch falſe viſions, or revelations.

And to anſwer ſuch as ſay that there is no Prophets, Viſions, or Revelations now under the Goſpel, they are much miſtaken: for are not theſe days the laſt days, in which the abundance of the ſpirit is poured upon all fleſh, *Joel.*2.28. *Acts* 2. 17, 18. and doth not the Apoſtle *Paul* command, ſaying, *covet to Propheſie above all ſpiritual gifts, quench not the ſpirit, and deſpiſe not Propheſying*, 1 *Cor.*14.1. 1 *Theſ.*5.19,20. which argues that now there are both Prophets and Propheſies which are not to be deſpiſed, and though there be a Text which may ſeem contrarie hereunto, *viz.* 1 *Cor.*13.8,9,10. Yet there is no ground from that place to think that Propheſying was to ceaſe: but rather an affirmation that the Generations ſucceeding the Apoſtles ſhould have a more perfect gift of Propheſie than they had: and further, I demand of thoſe men, hath God nothing to do in this kinde in theſe days? Surely he hath, for ſtill he revealeth his ſecrets unto his ſervants the Prophets, *Amos* 2.7,8. And

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as he hath raiſed up Prophets in all ages, ſo he will have his Prophets untill he finiſh his work, by bringing us to unity and perfect reſt with himſelf.

And now to come to my matter again, when I left the Anabaptiſts, God began afreſh to reveal to me the things concerning the Kingdom, ſo that in *June* and *July* 1651. I gave notice to Mr. *Hugh Peters* of the *Kings* coming to *England*, and on a day as I was coming from *Whitehall* toward *Chairing-Croſs*, and meditating on *Amos* 9. A voice came from the place where the *King* ſuffered, ſaying, *be ſtirring in what thou art about*, and before I came home, *Amos* 8. abundance more of Scripture opened it ſelf unto me, and then the holy ſpirit of God directed me to write that book, called [*A voice from Heaven to the Common-wealth of* England,] and it was in a manuſcript almoſt a year before it came forth in print, and indeed I do admire the Providence of God in compoſing and revealing his will by it, and in fulfilling it in part ſince it was written, and in bringing into my hands ſuch things as I added to it by way of marginal notes.

For I being at M. *Peters* Chamber, about *July* 1652. met with a book, called [an anſwer to *Manaſeth Ben-Iſraels* book,] called [The hope of *Iſrael*,] & as I began to read that book, M. *Peters* was much offended at me, deſiring me to go out of his Chamber, and I told him, I ſhould do as

much for him another day, *for* (ſaid I) *time is in changing*, but he was very eager to have me out: then I deſired him to let me ſtay, and reade a little on that Book. Nay, ſaid he, take the Book along with you. Then I came away; now I could not meet with ſuch a Book again in all *London*: and though that ſilly fellow took upon him to anſwer the *Jew*, yet he is a great deal too ſhallow for the *Jew*; and I found the *Jew's* opinion ſo conſonant to what I had ſet down by Gods providence in my Book, and ſo agreeable to the promiſe both in the *Old* and *New Teſtaments*, that this Book of M. *Peters* became of excellent uſe to me, becauſe by it I came to know rightly what the *Jews* hope and look for; and if I ſhould tell you of the exceeding providence of God in all things about that Book of mine, called [*A Voice from Heaven to the Common-wealth of England*] I might make a great Volume of that Report; but now I leave off, and come to ſhew you ſome of my Viſions.

A Viſion that I ſaw when I was a cloſe Priſoner in the Gate-houſe *at* Weſtminſter, *in* Auguſt. 1635.

As I was deſiring of God to ſhew me a figure of the judgment that was to come, and of the glory that ſhould follow, I fell into ſuch a Trance that I ſeemed to be in *Aderionith*, at *Maiſellan kadder ruſe*, where I was brought up, and behold I was with my elder Brother by the River-ſide, and it ſeemed to me a glorious day, and about 2.

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in the afternoon, on a ſudden my Brother was gone, I knew not how nor where; and as I lifted up mine eys again, the Sun by degrees became dark, ſo that the ſtars appeared about it; at which darkneſs the *Sheep* did cry and run to ſeek ſhelter in the holes of the *Rocks*, as they uſe to do in thoſe parts, when a darkneſs comes before a ſtorm; and all the light of Heaven was taken away, that it became ſo dark as Pitch; then appeared by a mad man's houſe that lived there when I was a boy, a great Bon-fire, and people making merry about it; but as I ſtill waited and looked about for ſome light above, I eſpied a little white Cloud breaking forth in the *North-eaſt*, after that the Sky appeared, and on it the *Kings Arms*, as it is upon *Blue* in ſome Churches, and it rid upon the *Heavens* very terribly toward the *South-weſt*; and as the *light* appeared abundance of *waters* ſprung out of a dry Hill *Northward*, and thoſe at the Bon-fire were gone; and as I was upon the *Bridg* intending to croſs the *River* to our houſe, I came to my ſelf again; ſo the Viſion ended.

Then I found the *interpretation* of it, thus, that my *elder brother* did ſignifie *Jeſus Chriſt*, appearing, and after abſenting himſelf from his People for a time, to let them be tried, *Songs* 5.6,7. *Pſal.*104.29,30. *Col.*1.15,18.

The *Sun* and *Stars* did ſignifie the *King* and *Nobles*, *Gen.*37.9,10. 2 *Sam.* 23.3,4. And the

darkneſs did ſignifie the *deſtruction* of the *King* and *Nobles*, *Iſai* 13.10. & 34.4. *Rev.*6.12,13,14

The *Sheep* that cried and ran into holes to ſave themſelves, did ſignifie *Gods people* that did adhere to the *King*, *John* 10. 12,13,14,15,16,17.

They at the *mad mans* houſe which made themſelves a *Bon-fire*, did ſignifie an *adverſe power* ſet up without Gods approbation, *Iſai* 50.11.

The appearance from the *North-eaſt* did ſignifie the *King* riſing again, and coming upon his *Enemies* from that Coaſt, *Iſai* 41.2,25. *Jer.*1.15, 16,17.

The breaking forth of the *water-ſprings* out of the *Northern dry Hill* ſignifies a *riſing of the People with the King*, *Iſai* 41.18. *Revel.*17.15. & 19.6.

Maiſellan kadder ruſe, where I ſaw the Viſion, ſignifies, *Ariſe* Charls *Church in field*. The *North-eaſt Hill*, from whence the glorious appearance came is *Kader u du ruſe*, and that ſignifies, *Ariſe the Houſe of Charls*, and it is the higheſt Hill in *Brittain*, yea, I dare ſay, (if it were poſſible to meaſure the height of Hills) it is the higheſt in all the world. And there are four Hills about *Maiſellan kadder ruſe* that ſtand *North* and *South*, *North-weſt* and *South-weſt*, and the Valley with a pleaſant River, that I ſtood by, runs from *Eaſt* to *Weſt*, and the Fountain of the River comes from *Biſhops Well*, and from *Kadder u du ruſe*, *Iſai* 2.2. *Micah* 4.1,2. which River

River is called *Dey Sunny*, or a *Sunny Day*; and to this purpoſe the Prophet *David* ſpeaks, ſaying, *There is a River the ſtreams whereof ſhall make glad the City of God, Pſal* 46.4. for the very name of it witneſſeth the Truth of God, and the happineſs of men; and if it be rightly conſidered, you ſhall finde that *Dey Sunny* is a plain *Engliſh* word, ſignifying, that the *Kings* day of triumph and ſhining in glory is nigh; and that is gladneſs to all that love the appearance of the Lord *Jeſus*, and the ſetting up of his holy worſhip again, *Rev.*22 20.

1. On the *North-ſide* of the River is the *dry Hill* from whence I ſaw the *Springs* of *water* guſh out; and this Hill is called *Bringrugog*, that is in *Engliſh*, *Gogs ſtrong Hill*, and it ſtands for *Scotland*; *Gog* you know is the chief Prince of the *Gentiles*, *Gen.* 10.2,3,4,5. *Ezek.*38.2,3,6. 2 *Eſdr.*13.5,6,7.

2. Over againſt that, on the *South-ſide* of the River is the *y graig goch*, in *Engliſh*, *The red Rock*, named ſo in regard the earth and ſtones thereof are red like bloud; and under this Rock is the mad mans houſe, where the Bon-fire was, and it ſtands for the *South* part of *England*.

3. And *North* more *Weſtward*, is a Hill called *Moildankyna*, or in *Engliſh*, *Baal kindle fire*, and it ſtands for *Ireland*.

4. Over againſt that is the *graig wen*, in *Engliſh*, the *white Rock*, and into the holes of this

Rock the *Sheep* fled when the *darkneſs* came, and over this was the *Sun*, when it became *dark* upon it: and under this Rock is *Gole ronnw*, in *Engliſh*, *they will give light*; the ſtones of this Rock are white, and a croſs River comes from the *South* between the white Rock and the red Rock; and the white Rock looks to the Sun riſing, but the red looks toward the Suns going down; and the white Rock ſtands for the *Weſt* part of *England*.

His foundation is in the holy Mountains, *Pſal.* 87.1. God before he made the earth, in his ſecret councel conſidered theſe Mountains to ſituate them for his glory, making them of a contrary matter.

1. For example, the white Rock ſituated looking toward the Sun riſing, as if it did expect its riſing never to go down again. The *Sun* ſignifies the *King*, and the *white Rock* ſignifies *Chriſtians*, the myſtical body of *Chriſt*, 1 *Cor.*9.27.

2. The *red Rock* ſituated looking toward the Suns going down, as if it did hope it ſhould never riſe again; and this *red Rock* ſignifies a body of bloudy wicked ones, 1 *Joh.*2.13. 1 *Joh.*5.18.

3. The tops of theſe Rocks are ſo near together, that one man may talk to another, though there be a great Gulf between them, yet the matter of which one is made is *white*, and the matter of the other is *red*, that certainly God in a ſpecial manner ſhewed his handy work upon theſe Mountains, that it might be to his praiſe for ever,

ever, as a witneſs to his *truth*, *power*, and *Godhead*, againſt unbelieving and unrighteous men, *Rom.*1.17,18,19,20,21,22.

Now ſome will ſay, theſe are vain things to take notice of Hills and Mountains, but I ſee King *David* doth it throughout his *Pſalms*, and ſpeaks of the high Hill of God, *Pſal.*68.15,16, 17,18. *Iſai* 2.2. *Micah* 4.1,2. And that there ſhould be a handfull of ſeed ſown in the earth, upon the tops of the Mountains that ſhould be glorious, *Pſal.*72.16. And what is that *ſeed* but theſe names that I have ſpoken of, which our forefathers gave to theſe Mountains, and it ſhall in due time condemn the ignorance of this ſelf-conceited Generation, neither is the Apoſtle ſilent, but compareth as I do, the godly and the wicked to two Rocks or Mountains, or to two Women, *Gal.*4.22,23,24,25,26. And S. *John* was carried in the ſpirit to a high Mountain, where he ſaw the holy *Jeruſalem*, *Rev.*21.10.

The ſecond Viſion which I had when I was a cloſe Priſoner in the Gate-houſe.

I beheld a peaceable modeſt Woman ſtanding on a Plain, and there aroſe out of the earth another Woman but of a furious malicious countenance, and looked enviouſly upon the modeſt Woman, and ſhe took up a ſmall Pipe, like as it had been of green Glaſs, but I was given to underſtand that it was the ſting of a Serpent, and ſhe did put it into her mouth and blow it againſt

the modeſt woman, and they came cloſe together, and did blow one againſt the other ſo violently, that a wheel of fire, in colour like the Rain-bowe covered them both, in ſo much that I thought ſhe had conſumed the modeſt woman: but at laſt ſhe that took up the ſting was conſumed to nothing, and the modeſt woman remained ſtill, and afterward did ſhine with beauty far more glorious than before.

The firſt woman ſignifies the Church of *England*, and the other ſignifies the *Preſbyterians* that took up the ſting againſt the Church of *England*, but at laſt the Church of *England* gets the Victory, and the other with all her malice is conſumed, *Pſal.*58.4. & 7.14,15,16. & 9.15, 16,17. & 10.2,3. & 11.6. & 21.8,9,10, 11,12.

A third Viſion which I had at the Gate-houſe *in* 1637.

It ſeemed to me that I was in a very little white Chamber alone, and as I looked about me, the Chamber grew bigger and bigger, untill at laſt it became a great Garden that contained all the world, and I could ſee no end of it, and about me there was abundance of fine flowers, and all manner of fruits: and a Voice ſaid unto me, Eat of the Grapes, and of all other fruits, but the Olives thou muſt not touch, and the Olives were on high, grew on a wall, or a ſide of a mount that was above my reach, on purpoſe

that

that I ſhould not touch them, and I did eat of the Grapes, and of the other Fruits that were about me, but the Olives I did not touch.

Now the little Chamber and the growth of it ſignifies the Kingdom of *Chriſt*, growing from hence untill it contain the World. The Flowers and Fruit ſignifies ſome men, but the Olives ſignifie *a royal Generation*, Rom. 11.24. Rom. 8. 28,29,30,31,32,33. Rev. 11.15. John 15.1,2.3, 4,5,6.

Another Viſion that I had in 1650.

It ſeemed to me that I was in *France*, and went through all the Cities thereof, untill I came to *Rome*, and when I came thither, me thought I was troubled with great waters that hindred me, but at laſt as I went throughout the Citie, a voice came to me, ſaying, So far as thou art come, ſo far ſhall one *Cromwell* come.

The waters ſignifies people, *Rev.* 17. 15. *and* 19. 6. And even as *Joab* according to *Davids* minde went to *Jeruſalem*, and ſmote the *Jebuſites*. 1 *Chron.* 11.6. 2 *Sam.* 5.6,7,8. ſo ſhall this *Cromwell* according to the Kings minde go to *Rome*, and ſmite the *Jeſuits*.

A Viſion that I had preſently after the Kings Death.

I thought that I was in a great Hall, like the Shire Hall, at the Caſtle in *Weſtcheſter*, and there was none there but a Judg that ſate upon the Bench, and my ſelf; and as I turned to a window North-

North-Weſtward, and looking into the Palm of my hand, there appeared to me a Face, Head, and Shoulders like the Lord *Fairfaxes*, and preſently it vaniſhed again; then aroſe the Lord *Cromwell*, and he vaniſhed likewiſe; then aroſe a young Face, and he had a Crown upon his head, and he vaniſhed alſo; and there aroſe another young Face with a Crown on his head, and he vaniſhed alſo; & another young Face aroſe with a Crown on his head, and he vaniſhed alſo; and another young Face aroſe with a Crown upon his head, and he vaniſhed alſo; and another young Face aroſe with a Crown upon his head, and vaniſhed in like manner: and as I turned the palm of my hand back again to me, and looked, there did appear no more in it: then I turned to the Judg, and ſaid to him, *There aroſe in my hand ſeven, and five of them had Crowns; but when I turned my hand, the bloud turned to its Veins, and there appeared no more: ſo I awoke.*

The Interpretation of this Viſion is; that after the Lord *Cromwel* there ſhall be *Kings* again in *England*, which thing is ſignified unto us: by thoſe that aroſe after him, who were all Crowned, but the Generations to come may look for a change of the bloud, and of the name in the Royal ſeat after five Kings Reign once paſſed, 2 *Kings* 10.30.

In 1649. *I dreamed.*

That I heard a certain report, that the *King* was

was about *Nottingham* in the head of a great Army, and all the ſtrength of the Citie of *London* was drawn out to fight againſt him; but while they were out, ſeeking the *King*, the *King* appeared with a great power in *London*, and a party who were never ſuſpected roſe with him; and the *King* with abundance of people came to *Black-Friers*, where I met him, *and I ſaid to him, the Kingdom that I took from your Father, I will now reſtore it to you again*, and the *King* rejoyced at my words, and all the people cried with a loud voice, ſaying, there are many hearts for thee. And upon my right hand there was a mud Wall, about a yeard and a quarter high, and the *King* jumped upon the Wall, and ſtamped upon it divers times, but the people were not pleaſed with the *King* for ſo doing; and at that inſtant I thought I awaked, and went to ſome of the Parliament, and told them that I had ſuch a dream, and ſaid to them, that the Wall on which the *King* leaped and trampled did ſignifie the Parliament: and bade them be wary, for it will come ſo to paſs, and then I awoke indeed.

Now this dream needs no other Interpretation, but that it will appear in action, therefore the ſaying of *Joſeph* to *Pharaoh*, *Geneſ.* 41. 32. upon the like occaſion is the beſt Interpreter of this dream.

A Viſion that I had in 1651.

I ſeemed to ſtand at the end of the *Old Baily*, by

by *Ludgate*, and all toward *Fleet-ſtreet* was a green Field, and on the Field appeared a red Cock, which crowing very ſtoutly came toward the Citie, and much people from the Citie went out with another Cock to fight againſt him, and both Cocks crowed one againſt the other, and as they drew near together tō come to fight, the peoples Cock fell flat down, and as they took it up again his wings (me thought) were of ſilver; and thoſe that took it up had a device to winde up ſome Work that was within, which moved it to crow, and to go; then the people ſeeing it was not a true living Cock, but that it was an image of a Cock, having its motion from men, they hooted at it, and would not ſuffer it to be ſet on foot any more, ſaying, that they had been long enough deluded already; and ſo the red Cock triumphed, and was Maſter of the Field.

The meaning of this Viſion is, to ſhew that the States power being from men, in compariſon of the *Kings* power, which is of God; is no more than the image of a Cock done to the life, ſo far as the art of man can do, in compariſon of a true living Cock. And *Artimedorus* in his Interpretation of dreams, ſaith that by a Cock is ſignified a Father of a Family, & the chief of a place, or a King, as you have it in *Iſai* 49. *chap.* 23. who is their ſtiled the Father of the Nation. And I wonder that people are not ſenſible of it. Suppoſe a man had ſervants that conſpired againſt

againſt him, and ſlew him, and his wife to get his Eſtate, ye know what ruine would follow on the children and family of that houſe, and what bloudſhed, ſtrivings, and diſquietneſs would be among thoſe ſervants, who ſhould get moſt of their Lords Eſtate? Such is the caſe of this *Common-wealth* at this day.

Another Viſion in 1651.

I beheld this Land of *Brittain* as it were in a great Map before me, and after I had viewed it, I did turn away from it for a while, and then return'd to look upon it, and as there ſtood a woman all the time of my abſence looking upon the Map, I asked her, How is it now? ſhe anſwered me, ſaying, Do you ſee the great Mountain in the middle of the Map that darkneth the Land with the ſhadow of it? Yes, ſaid I. Then ſaid ſhe, in the ſhadow of the Mountain there is an Evil Spirit that rangeth to and fro like a Peſtilence, deſtroying, and doing much hurt, but he cannot go or do any thing without the ſhadow, ſo far as the ſhadow goeth, ſo far his power reacheth; and it threatneth you very much; let us ſee if you can help us and your ſelf: and I beheld how far the ſhadow went, and did ſee the Evil Spirit deſtroying in the dark, and heard the cry of them that were deſtroyed by it, and I looked up, and ſaid, Lord, let this Mountain be taken away, and it was immediately gone, and a Light was put in the place of it, that did ſhine over all the

Map;

Map; and the Mountain, the Shadow, and the Evil Spirit were gone.

For interpretation, the Mountain is the preſent *State*, the Shadow is their *power*, the Evil Spirit is not onely *Committee-men*, *Exciſe-men*, *Sequeſtratours*, and the like, but alſo falſe *Preachers* which go up and down and deſtroy mens ſouls. Of this Mountain you reade in *Matth* 21. 21,22. And now is the time, that you are by your faith and prayer to God, to remove it, and caſt it into the midſt of the Sea: ye have alſo much ſpoken in Scripture of the ſhadow that comes from this Mountain, which ſhadow is called the *ſhadow* of *death*, *Amos* 5.8. *Luke* 1.78, 79. And *Chriſt* and his Church get up and feed among the *Lilies*, untill the day break, and this Mountain be removed, and the ſhadow fly away, *Songs* 2.16,17. & 3.5,6.

This Apparition happened to me in 1644.

On *Good Friday* at night about 10. a clock, as I came from one M. *John Lee* where I wrought, who lived then in *Printing houſe Lane*, and I lived in *Cobs yard*, when I came by *Black-Friers* Church along the paved Alley, it being a light night, over againſt the Church-yard, there I met a man all in black, and with a long Cloak like a *Preſbyterian* Miniſter, and as we juſtled cloſe, he fell down before me, as if a black Cloak had been ſpread upon the ſtones, and vaniſhed away; at which Apparition I was ſo troubled, that I told

my

my wife, and the next day being at work I alſo told M. *Lee* of it; yet I ſaid, What can an evil ſpirit do unto me? for God is my ſhield; but I thought it not beſt to come that ſame way home the next night, howſoever my occaſions fell out ſo, that I muſt needs come that way, and being ſomething fearfull, (but truſting in God) I brought a Candle lighted in my hand, and it was about a 11. a clock at night, and when I came to *Glaſs houſe yard* the Candle burned blue, and was almoſt out, and then in the air upon my left hand, it cried with ſuch a ſhriek, that I never heard the like terrible noiſe in all my life, but I was ſo couragious in God that it did not trouble me at all; ſo I came home, and never ſaw nor heard any more of it.

Now I believe this was that *Preſbyterian* evil ſpirit which knew I ſhould diſcover his wickedneſs, and baniſh him out of the world, as I did in part in 1646. and 1647. and through God I ſhall do valiantly, therefore he ſought to hurt me, but *Jeſus* in whom I truſted did defend me, ſo that I overcame that wicked one through my faith in God, to whom be the glory for ever and ever.

Some obſervations touching M. Love *at his death.*

When M. *Love* ſuffered, I was on *Tower-hill*, and as I obſerved, the Sun did ſhine all the time of his Sermon and Prayer, but in the *Weſt* there appeared a very black Cloud that drew toward the Sun; and juſt as the blow was given, and M.

Love

Love died the Cloud ſo covered the Sun, that it became ſomething dark for a little time; and I conſidered with my ſelf what it might ſignifie; and I called to mmde that it was dark before our Saviour *Jeſus Chriſt* his death, and light when he gave up the ghoſt, *Matth.*27.45,46. *Mark* 15.33. *Luke* 23.44. but it was dark at M. *Love's* death, and light before, ſo that here was a contrariety between our Saviours death and M. *Love's* death, in ſo much that the light ſhining at our Saviours death did ſignifie that his Miniſtry ſhould continue and enlighten the world, and that the darkneſs at M. *Love's* death did ſignifie that his Miniſtry ſhould die with him, I mean, the *Preſbyterian* Miniſtry ſhould come to nothing ſuddenly.

And that night I dreamed that a Dove came flying to me, and ſate betwixt my breaſts, and it was given me to underſtand, that it was the ſpirit of M. *Love*, I remembring *Songs* 1.13. Let it alone a while. But as I looked on it, I eſpied a ſpot of black on the back of it; and then calling to minde *Songs* 4.7. I put it away, ſaying to my ſelf, leaſt I ſhould ſet up another *Mahomet*, being aſſured from the ſpot that was in it, that it was not the true ſpirit of *Chriſts* Miniſtry; and as I put it from me, it flew up with indignation, diſpleaſed; and immediately comes a mighty clap of Thunder and awakened me, which Thunder laſted about twelve hours: ſo now I ſay concer ning

cerning M. *Love*, I am perſwaded he is ſaved according to 1 *Cor.*3.11,12,13,14,15. But for his *Miniſtry* that it is deſtroyed and come to nought.

Some obſervations concerning the Aſtrologers.

They thought to bring all men to inquire at their mouth, but God is infinite above them; for he made the Heaven and the Earth, the Sun, Moon, and Stars, and all things elſe; and doth command them in their courſe, nature, and influence: if ſo be that ye believe this, why do ye not acknowledg his ſupremacy? and why do ye make the ſtars ſuch abſolute Lords, that whatſoever they promiſe in mens Nativities, whither it be good or evil, they will perform, when indeed they are but ſervants, and can operate and do nothing againſt the will of the Creatour? yea the Sun which is the moſt glorious of all the Hoaſt of Heaven, muſt ſtand ſtill and go back when God commands it, *Joſh.* 10.12,13,14. *Iſai* 38.8. Hath not God given us a Word that commands us to do things contrary to our nature? and what power then hath the ſtars over him that obeyeth the Word of God? yet ye dare affirm that ſuch a man ſhall not proſper in his Wars, and another ſhall, becauſe the figures of their Nativities are ſo and ſo. Away with ſuch heatheniſh abominations, *Jer.* 10.2.

Stars have no influence at all, to cauſe a childe of God to miſcarry, be he born at what time ſoever, neither ſhall the ſtars help the wicked, be his Nativity never ſo good. I obſerved M. *Lilies Almanack* in 1644. & 1645. ſtill went on thus,

Such a thing (ſaid he) is like to come to paſs, if the divine Power do not prevent it, and then God honoured him very much in bringing many things to paſs according to his ſayings. And this made the Aſtrologers ſo impudent that after a ſhort time they grew ſo malipert as to ſpeak what ſhould come to paſs infallibly, having no reſpect to the ſupreme power of God, and then God ſeeing his glory ſo little regarded, blaſted them with diſhonour and ſhame. Witneſs the groſneſs of their errour diſagreement and refution concerning the Eclipſe, *March* 29. 1651.

Now followeth the interpretation of an old Propheſie, written by M. *Truſwell* ſometime Recorder of *Lincoln*, which I finde very pertinent to the occurrences of theſe times, and is a ſufficient confirmation of what I have written both now and formerly, in applying divers Propheſies to this Land and Nation.

Propheſie.	*Interpretation.*
The Lilly ſhall remain in a merry world, and he ſhall be moved againſt the Seed of the Lion, and he ſhall ſtand on one ſide amongſt Thrones of his Kingdom and Countrey, which Kingdom is the Land of the Moon which is to be dread thoughout all the World.	*This Lilly is M.* Lilly *the Aſtrologer, and the merry world is a mad world that believe Aſtrologers, contrary to Gods minde. M.* Lilly *ſhall be moved againſt the Seed of the Lion, that is, the Kings ſeed, againſt whom he wrote ſo bitterly. M.* Lilly *ſhall ſtand on one ſide amongſt Thrones*

Thrones of his Kingdom and Countrey, that is, he ſhall ſtand for the Parliament Houſes, as you know M. Lilly *did, and wrote for them againſt the King; which Kingdom is the Land of the Moon, he compares* England *to the Moon, in regard of its changing from one thing to another, as the Moon changeth every moneth; ſo* England *to day is a Proteſtant, to morrow is a Preſbyterian, next day an Independent, and you know not what: and all the world looking upon the diſtempers of* England *is afraid, leaſt ſome of this* Engliſh *ſeed come amongſt them, and infect them with the ſame diſeaſe, yea, and conquer their Kings, and bring them alſo to ruine and deſtruction.*

2. And there ſhall come the Son of man, bearing three wilde beaſts in his Arms, with a company of People, he ſhall paſs many waters, and he ſhall come to the Land of the Lion, looking for help with Beaſts of his own Countrey.

The Son of man is the King, which croſſeth the waters, from France *to* Holland, *and from* Holland *to* Scotland *to ſeek help to reſtore him to his Kingdom. And* Scotland *he calleth the Land of the Lion, in regard the King came from thence. So the King went to* Scotland *in*

1650. *to ſeek for help, but could not prevail with it.*

3. And in that year there ſhall come an Eagle out of the Eaſt, and his wings ſpread with the beams of the Son of man.

By this Eagle that com's from the Eaſt, is meant, the Hollanders *ſhips coming againſt* England, *and ſome of them bearing the Kings Colours,*

1652.

4. And

4. And that year ſhall be deſtroyed Caſtles upon *Thames*, and there ſhall be great fear over all the world, and in a part of the Land there ſhall be great Battels among many Kingdoms.

By the Caſtles deſtroyed upon the Thames, *is meant, the overthrow given to our ſhips in* December 1652. *which ſtation is the* Thames.

5. That day ſhall be the bloudy field, and the Lilly ſhall loſe his Crown, and therewith ſhall be crowned the Son of man.

By that day, he means 1653. *in which the bloudy battel ſhall be fought, and the Lilly ſhall loſe his Crown: here M.* Lilly *appears to be the white mock King, and none but he; for he hath reigned ſince the Parliament began untill now, and dominier'd over the King, but now he and his party muſt loſe their Crowns; and the Son of man, that is, the King, muſt be crowned with it. And now M.* Lilly *may know his fortune, by the Prediction that is written concerning the white King, more than from any skill he hath in Aſtrologie, and he may be aſſured, that it was not King* Charls, *but he himſelf is the white King, of which he being miſtaken ſpake ſo much in his* [Monarchy or no Monarchy] *and elſewhere.*

6. And in the 4. year many battels ſhall be for the faith, and moſt of the world ſhall be ſtoopen; but the Son of man with the Eagle

By the fourth year he means 1654. *then ſhall the world be in an uproar fighting for Religion, but they muſt bow to the Son of man and his Religion,*

ſhall

shall be preferred, and there shall be universal peace over all the world; then shall the Son of man receive a marvellous token; and there shall be great plenty of all manner of fruits, and then shall he go the Land of the Cross.

that is, the King and Protestant Religion, and in that they shall have peace and happiness: and God will cause the King to be highly honoured throughout the world.

Thus for the satisfaction of those who are offended at my applying of some Prophesies of Scripture to this Kingdom in my last Book; have I opened this ancient Prophesie of our own Countreyman to confirm the substance of what I have written, hoping that they will believe him, though they slight me: yet this Prophesie was such that none could interpret it, *but such as have the spirit of Prophesie, which is subject onely to the Prophets*, 1 *Cor.* 14. 32. And so our Diviners or Astrologers to take upon them to interpret such mysteries, is to as much purpose as if a Ploughman should open a Jewellers Cabinet, and presume to work with his Tools upon his Trade.

And to conclude, my desire is, that what I have written may be to the glory of God, and the salvation of all People, and as I seek his glory and their welfare, so I desire that these things may be acceptable unto all, and that every ones love may be as perfect to me as mine is to them.

And now to you *Protestants*, I say, apply ye *Hebr.* 10. to your selves, from *v.* 32. to the end of the *chapt.* but specially comfort your hearts with

theſe words, *Hebr.*10.34. *Yet a little while, and he that ſhall come, will come, and will not tarry.*

And ye *Parliament-men* and others, do ye imbrace him, ſaying, *Bleſſed is he that cometh in the Name of the Lord, Matth.*21.9. But if ye will be otherways minded, then ye muſt ſing the Song of *Simeon, Luke* 2.29. and ſo *depart.* And to you of the *Common-wealth,* I ſay, take the word in *Hoſea* 14 2,3. for your confeſſion, and conſider what the Lord ſaith to you in that *chap. Make no more Gods or Rulers for your ſelves, but take him whom God hath made already, and is by right your Ruler to reign over ye.* So now I hope I have not given juſt cauſe of offence to any in this little Work, but have ſpoken the truth unto all *without reſpect of perſons,* wherein I am not their Enemy but their Friend, being Gods ſervant in ſo doing, for his glory, and the welfare of all men. *Amen.*

ARISE EVANS from *Black-Friers.* 1652.

POSTSCRIPT.

COnſider I pray you, that the high dignity of *Chriſt* is on earth, to be *King* of *Kings*, and *Lord* of *Lords*, 1 *Tim.*6.15. *Rev.*17.14. Now ſince ye have voted down both *King* and *Lords*, How can *Chriſt* be *King* of *Kings* and *Lord* of *Lords* here? Thus have ye taken away *Chriſts* high Dignity from him.

To be *King* of a *People* onely, is but an ordinary thing, (and yet even that, have ye taken from him, in that ye have voted that there ſhall be no *King*) but to be the *King* of *Kings* is the ſole *Prerogative* of *Chriſt*, of which by your *Vote* ye have done your utmoſt to deprive him.

But

But every *King* doth protect those that are under him, *Kings* and *Lords* are the chief *Subjects* under *Christ*, therefore *Christ* will protect and save them in their *Rights* and *Dignities*,

Nay farther, whatsoever is done against a Minister of God, is done against God himself, *Luke* 10.16. But the *King* is the supreme *Minister* of *God*, *Rom.*13.4. 1 *Pet.*2.13. therefore whatsoever is done against the *King*, is done against God himself. And how can you expect protection from God the father of our Lord *Jesus Christ*, *Ephes.*3.14. *Isai* 57.12,13. *Psal.*74.3,4,5,6,7,8,9,10. whose *Ministers* ye have killed, *Psal.*11.3. whose Kindom ye have ruined, whose people ye have destroyed, whose Sanctuaries, worship, service, and ordinances ye have profaned, whose Word, Name and glory ye have despised, abused, and denied among your ranting generation, yet ye are not a whit moved at it.

Truly, to take notice of the Cavaliers sins, and punish them, and let these transgressions go free, is to strain at a Gnat, and swallow a Camel, *Matth.*23.24. I beseech ye therefore to take heed, least ye be deceived, and give the glory to the devil, instead of the true God, for it is very much to be feared, that the same God that protected you against the *King* all this while, is none other than the God that protected the *Sabeans* against *Job*, and that is the God of this world, *Job* 1.6,7,8,9,10,11,12,13,14,15. for the works that are done by you are contrary to the minde of the true God, ye being beguiled by the false god, that though your intentions (in your sense) may seem good to God, yet ye will finde that ye are bereaved of right reason to judg. Consider, that ye look upon the Cavaliers as men, who (for their ill doing, and profane swearing) are not worthy of your fellowship or conversing with, but rather to have merited destruction from the hand of God; I will not excuse the evil doers; but let me tell you, that I know many of them who go under that notion, to be men far out-stripping the best of you all in virtues and holiness of life; and for the worst swearers of them, in comparison of you, they are nothing, for as much as their swearing is onely vain, but yours is solemn, lifting up your hands to Heaven, and calling the most high God to witness, that you would not diminish the *Kings* just power, greatness, and dignity, and yet presently after deprive him of all, yea, (so far as ye could)

of life it ſelf. I know that *the Lord will not hold him guiltleſs that taketh his Name in vain.* But I finde a more heavy Judgment pronounced againſt them that ſwear ſolemnly and falſly, as you have it in *Hoſ.*10.4. *They have ſpoken words ſwearing falſly in making a Covenant, &c.* And in *Zach.*5.3,4. *Thus ſaith he unto me, This is the curſe that goeth forth over the face of the whole earth; for every one of this people that ſteal-eth, holdeth himſelf guiltleſs, as it doth, every one ſhall be cut off, as on this ſide, according to it, and every one that ſweareth ſhall be cut off on that ſide according to it, I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall remain into the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.* Now I beſeech you conſider theſe things, repent, and prevent theſe curſes.

Moreover, to ſpeak a word concerning the *Kings* party, and to ſhew mine own opinion, I believe, if theſe things come not to paſs, in the time expected, the fault is not in God who promiſeth, but in thoſe who believe not what he promiſeth to them, according as it happened unto a People who were altogether as near to God as they are, I mean the *Iſraelites, Numb.*14.11,27,28,29,30,31,32,33. *who for their ſin of unbelief fell in the wilderneſs, untill that generation were all conſumed,* who might have enjoyed the promiſe as well as their children, or as *Caleb* and *Joſhua* did; therefore I beſeech them to turn unto God unfeignedly, and (if they love the *King*) to leave their ſins and vanities, for which cauſe all theſe late Judgments have fallen upon them; and to give themſelves to prayer, and to ſeek the Lord for mercy, with a reſolution to follow the Lord, that he may haſten their deliverance. For there is no Profeſſion in Religion that requires more fidelity, integrity, ſobriety, ſincerity, charity, and conſtancy in ſuch duties, than the *Proteſtant* Religion doth, as ye may ſee in the [*Practice of Piety*] therefore profeſs it not, except ye adorn it with a holy life, leaſt the anger of the Lord break forth upon ye afreſh, and utterly conſume you; from which Judgment good Lord deliver us. *Amen.*

And now to ſhew my love to the *Parliament* alſo, (to whom I wiſh as to mine own ſoul) if they were fallen into the hands of the *King*, (for whoſe ſake I have ventured my life theſe three times, and from whom I therefore expect ſome favour) I ſhould think my life well beſtowed, to redeem theirs, and take it for a high honour from the *King* to accept thereof; in regard that they have been hitherto ſo favourable unto me, as freely to let me diſcharge the burthen that lay ſo heavily upon my conſcience.

2 Tim.2.7. *Conſider what I ſays and the Lord give you underſtanding in all things.*

Rev.3.19. *As many as I love, I rebuke and chaſten: be zealous therefore and repent.*

FINIS.

To His

EXCELLENCIE

The

Lord General Cromwell,

And His Honourable Councel of the
Army *at* WHITE-HALL.

The Petition of ARISE EVANS, *living in* Black-Friers, *desireth in Gods glories behalf, the Kingdoms behalf, your Honours behalf, and the whole Worlds behalf: That you would with your Most serious thoughts consider these few lines following.*

Humbly shewing,

THat the *Petitioner* having the knowledge of Gods secret Counsel, being called thereto, hath declared it freely to all, these 19. years, as you may see in his book called [*A Voice from Heaven,*] written in the year 1651. and directed to the Common-wealth of *England*: And also further the preparation of God in him to the same purpose from his Nativity to this time: And the effects thereof you have also in his book, called [*An Eccho to the Voice from Heaven*] written in 1652. In which books is sufficiently shewed Gods determination by the actions

God hath done, in fulfilling the words of your *Petitioner*, from the date of the ſaid books to this time, and you may conclude God will fulfill the remainder thereof, ſo that, as ſure as the Parliament is diſſolved, ſo ſure ſhall the *King* come to his *Throne*, as it is ſufficiently proved in the aforeſaid books: And indeed, if your Honours look into your *Petitioners* works, and ſeriouſly reade his books, you ſhall finde that *he would not turn water into bloud, or ſmite the earth with a curſe*, *Revel.* 11. 6. as it hath already been done by theſe unnatural civil Wars, but rather would turn bloud into water, and water into Wine, to cheriſh the heart of the ſorrowfull: And that the waters and tears of repentance might waſh away the guilt of bloud, and become Wine of conſolation to this Nation, in their Union with their KING; without which conjunction to their Native and right KING, there is no hopes of peace, certainty, and ſafety to this Nation.

Moſt Noble Worthies, whoſe actions are glorious, though yet imperfect, the great Mountain *Parliament* is become a plain before you: Next in order the KING is to be exalted, ſignified by the head-ſtone, as you ſee *Zach.* 4. 7. Crown all your actions by ſetting him up, and be glorious for ever; For I am ſure, if you ſpeedily proclaim him KING, you will glorifie God thereby, and ſave an Ocean of *Engliſh* bloud from being

ſpilt,

ſpilt, and have ſuch conditions of perfect peace from GOD and the KING, that you and your ſeed may be his glorious Nobles for ever: And therefore, becauſe time is ſhort, uſe your Jewel for the beſt advantage, while you have it, leſt you loſe it, as the ſaid Parliament did, for want of uſing it aright, according to the *Petitioners* inſtructions.

The Petitioner *doth humbly deſire your Honours to ſet up the* KING *upon his Throne,* (Charles Stewart *by name.*) Do this and live for ever, 1 *John* 2. 17. *John* 11. 26.

He humbly deſires you alſo to read theſe ſaid books.

Preſented. May 16. 1653.

And your Petitioner *ſhall ever pray,* &c.

I *Did not think to put this* Petition *into print ſo ſuddenly, but that I finde the general ſpirit of the Nations, and men of all ſorts of judgements exceedingly diſquieted, as not knowing what to do at this time, but crying to me, as if they expected that God will do ſome great things by me for the ſettlement and peace of this Nation: It is truth, I dare not deny it, and to Gods glory be it ſpoken, that I have received Talents from him which I muſt not hide, but ſhew to all how far God is pleaſed to proceed in his work by me; beſeeching all men to look unto him, who is the Man of Peace to them, I mean* King CHARLES; *Every one ſaith to me, why do not you, who have this wiſdom of God, go to the General and ſhew him the way, and to the Councel to ſhew them theſe things? Alas! I am at too far a diſtance from them, for to be heard by them: Men in ſuch places cannot hear ſuch a low voice as mine is; It muſt be a general* Petition *of the whole Nation joyned together as one man, that they will hear; Therefore I could wiſh that the Souldiery did but hear a voice behinde them, ſaying, Return to your firſt Principles; You went out to fight for* King *and* Parliament, *but now there's none; I know that God will bring in the* King *again, and my hearts deſire is that I might perſwade men that the* Kings *coming to his Trone might be without bloud-ſhed, and that no party ſhould any longer retain a ſpirit of revenge And to ſet you in a way of compoſure, I could wiſh, that*

all

all (both Souldier and others) would Petition our worthy Senatours, to make their peace with the King, and to receive him upon good and glorious terms, both for the King, and ſubjects; For if the King come in by the ſword, you will become Slaves, and force him to uſe tyranny; For Tyranny is a fit puniſhment for Rebels Neither would I have any to Petition our Worthies with kiſſes, or fine words, as Judas came to our Saviour, that had his band of men to ſecond him, or as at the beginning of theſe times the Scots Presbyters and Covenanters came with their Petition on their Pikeſ-points to our late King; Let not men preſume to do ſo now, be their party never ſo great; For though now they think that the Authority hath a dependency upon them, and that there is no Authority left ſave that; Yet there is a ſpark of fire remaining (as it were) under the aſhes, which is able at an inſtant to devour them all.

Therefore I beſeech you, Petition in ſimplicity and ſingleneſs of heart, to deſire the General and his Councel to make their addreſſes to the King for peace, and ye that do this look for life eternal; And I beſeech you again (moſt noble Worthies) receive all alike, and do not countenance, or diſcountenance any, for this notion, or for that notion, or think, that Religion is onely words, but rather deeds of common charity, and let not any be prided, or exalted above their Brethren with a conceit of conqueſt, but know, that ſuch a miude ſhall be abaſed;

and

and that according to our Chriſtian rule, he that ſuffered moſt is the greateſt Conqueror; For a ſubject cannot conquer his King *but by ſuffering meekly, and a* King *ſuffering meekly by the hand of his people, according to the minde of his* King, *was appointed to be Heir of the World,* Rev. 21.7. *I have a bloudy Viſion to ſhew, but I look upon it as Gods threatning hand, being perſwaded, that if we repent, and ſhed tears for our Rebellion and evil deeds againſt God and the* King, *we ſhall not bleed, nor ſhed bloud; For why may not God bring the* King *to his Throne, and maintain our peace, as well in that time, as he did when the Parliament was diſſolved; And to men I ſay, he that is valiant and hath an iunocent intention may do much. And the Lord bleſs all ſuch.* Amen.

May 20. 1653.

ARISE EVANS.

The

THe bloudy Viſion I ſpeak of was ſeen *January* 21. 1652. by one Mr. *Early*, who lived in *Drury-Lane*, at the upper end thereof, at the ſign of the *Horſe-ſhoo*, but being terrified thereby, he immediately after went to *Virginia*, I have it as it was written by his own hand, who after he had ſeen the Viſion could not reſt, but went from place to place to ſeek an interpreter of it, until by the providence of God at laſt he came to me, and after he told me the Viſion, and that I gave him to underſtand what God did ſignifie to us by it, he wrote it, and left it to my diſpoſal, as by Gods providence I ſhould be perſwaded, directed, and permitted to publiſh it.